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THE LIGHT OF THE WORLD.

"BEHOLD I STAND AT THE DOOR, AND KNOCK."

Rev. III. 20.

ILLUSTRATED EDITION

OF THE

REVISED NEW TESTAMENT,

WITH A

HISTORY OF REVISION,

BEING THE AUTHORIZED AND ONLY ILLUSTRATED EDITION.

CONTAINING

AN ACCOUNT OF THE ORIGIN AND OF THE TRANSMISSION OF THE NEW TESTAMENT SCRIPTURES, AND OF THE MANY TRANSLATIONS AND REVISIONS THAT HAVE BEEN MADE; ALSO, A COMPLETE HISTORY OF THIS LAST GREAT REVISION BY THE MOST EMINENT BIBLICAL SCHOLARS OF THE WORLD.

Bible N. T. English

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PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces

of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the

Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully

and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4 That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem

to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application, however, of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a

studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence;* that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the

same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this

participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of

the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and ana-

lysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which its seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy ; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words

in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals in the text at the beginning of the chapters and verses.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as

also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot

forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11*th November* 1880.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE NEW TESTAMENT.

	PAGE		PAGE
S. Matthew	113	I. Timothy	539
S. Mark	181	II. Timothy	547
S. Luke	224	To Titus	553
S. John	298	To Philemon	556
The Acts	352	To the Hebrews	558
To the Romans	423	James	580
I. Corinthians	451	I. Peter	587
II. Corinthians	478	II. Peter	595
To the Galatians	496	I. John	600
To the Ephesians	506	II. John	607
To the Philippians	515	III. John	608
To the Colossians	522	Jude	609
I. Thessalonians	529	Revelation	612
II. Thessalonians	535		

HISTORY OF THE

REVISED NEW TESTAMENT.

CHAPTER I.

HOW THE BIBLE CAME TO US.

No literary sensation since letters were invented has equalled that caused by the issue of the Revised Version of the New Testament on the twentieth day of May, 1881. Public expectation had been excited to the utmost by newspaper comments, ministerial discussions, and conversations in every intelligent home. Although the most liberal preparations had been made to supply the popular demand for the new book, they proved entirely inadequate. It was cabled from England that two millions of copies were sold in London within the first two days. The four hundred thousand copies imported into America were not adequate to supply the first day's orders. The leading book-stores of New York and Philadelphia were thronged with eager buyers as soon as opened. Copies went to every considerable city and town by lightning express. Some of the great daily papers reprinted the whole of the revised New Testament in a single issue, and disposed of immense editions. The news-stands displayed the new book side by side with the daily and weekly papers. Newsboys, with arms full of Testaments, shouted it about the post-offices, exchanges, and leading resorts, and found eager customers. Readers who study this new version of the Word of God will wish to know how it was secured, and we purpose to tell for them briefly the story of the Revised New Testament. To understand this fully, we must go back to the original tongues of Scripture.

THE OLD TESTAMENT IN HEBREW.

The Bible contains a revelation from God concerning truth, duty, and destiny. Holy men of old wrote as they were inspired by the Holy Ghost. They must use language which men could understand. In Old Testament times Hebrew was the language of God's people, and so that portion of the divine Word was written in the Hebrew tongue. The Jews preserved their sacred writings with the utmost care. Each word and letter was counted. The Hebrew Bible of to-day is printed from the so-called Masoretic text, which was punctuated and vocalized by a body of Jewish scholars who lived at Tiberias on the Sea of Galilee, and at Sora in the Euphrates Valley, from the sixth to the twelfth centuries. They affixed the vowel points, which were not in the original text. The oldest existing Hebrew manuscripts date from the tenth century. The whole Hebrew Bible was first printed in 1488, before Columbus discovered America. A second edition appeared in 1494, and all Hebrew Bibles printed since that time have been substantially reproductions of those two editions.

The conquests of Alexander the Great extended the use of the Greek tongue, which gradually became the medium of communication throughout the civilized world. It supplanted the Hebrew in common use among the Jews, and the Old Testament was translated into Greek by a company of learned Jews at Alexandria, B. C. 285. This translation was called the Septuagint — *i. e.* seventy, a round number for the seventy-two scholars who are said to have been engaged upon it. The Septuagint, commonly designated by the Roman numerals LXX., was in general use in the time of Christ. It was quoted from by the New Testament writers and the Greek Fathers, was made the basis of early translations into Latin, and is the authority in the Greek Church to this day.

THE NEW TESTAMENT IN GREEK.

As Greek was the language both of scholarship and common life at the beginning of

the Christian era, the books of the New Testament were written in Greek, between the years 39 and 98 A. D. It was a literary age, and copies of the sacred text multiplied rapidly. The manuscripts were all written out by hand, and of course were liable to many errors. They were also written upon perishable materials, and would naturally be destroyed in the lapse of time. But, more than this, a determined attempt was made to destroy the sacred writings. The emperor Diocletian issued an edict in 303 A. D. that all copies of the Scriptures should be burned. No manuscripts of the Scriptures of an earlier date than the fourth century are now known to be in existence.

In the case of the New Testament the number of manuscripts is very large, considering the labor and expense of transcribing. They are divided into two classes: The *uncials*, which are written thoughout in capitals, and with no division of words or of sentences, and with very few and simple marks of punctuation. The writing is in columns of uniform width, from one to four on a page, the letters filling out the page irrespective of the completion of a word. The pages resembled the following in their general appearance, though they were of course wider and longer; and from these specimens some idea may be formed of the difficulty of reading uncial manuscripts:

INTHEBEGI	WORDWASG	EMADEBYHI	INHIMWASLI
NNINGWAST	ODTHESAME	MANDWITHO	FEANDTHELI
HEWORDAN	WASINTHEB	UTHIMWASN	FEWASTHELI
DTHEWORD	EGINNINGW	OTANYTHIN	GHTOFMENA
WASWITHG	ITHGODALL	GMADETHA	NDTHELIGHT
ODANDTHE	THINGSWER	TWASMADE	SHINETHIND

JOHN i. 1–5.

The material was parchment in book-form. The uncials go down to the tenth century. The most important uncial manuscripts are the Sinaitic of the fourth century (discovered by Prof. Tischendorf in the convent of St. Catherine, on Mount Sinai, 1859, and published in facsimile 1862), the Vatican of the same age (in the Vatican Library at Rome), and the somewhat later Alexandrian (in the British Museum, London).

Specimens of existing MSS. of the Scriptures.



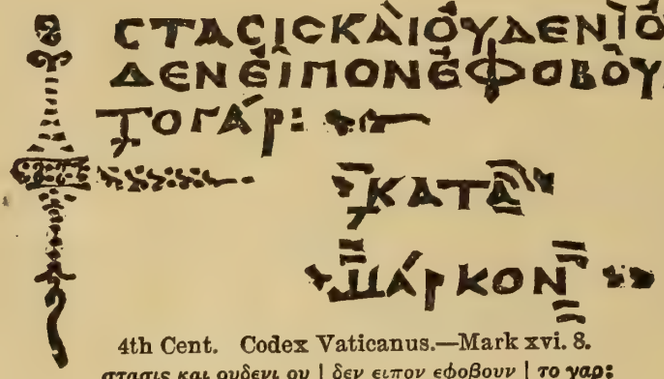
4th Cent. Codex Sinaiticus.—1 Tim iii. 16.

το της ευσεβειας | μυστηριον [θε late corr.] ος ε.



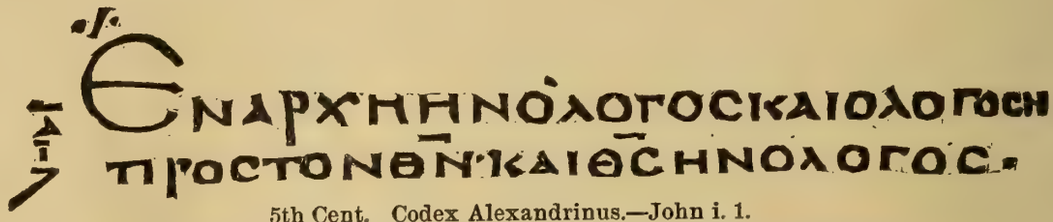
4th Cent. Codex Sinaiticus.—John i. 18.

νογενης θ[εο]ς [ο ων corr.] εις τον.



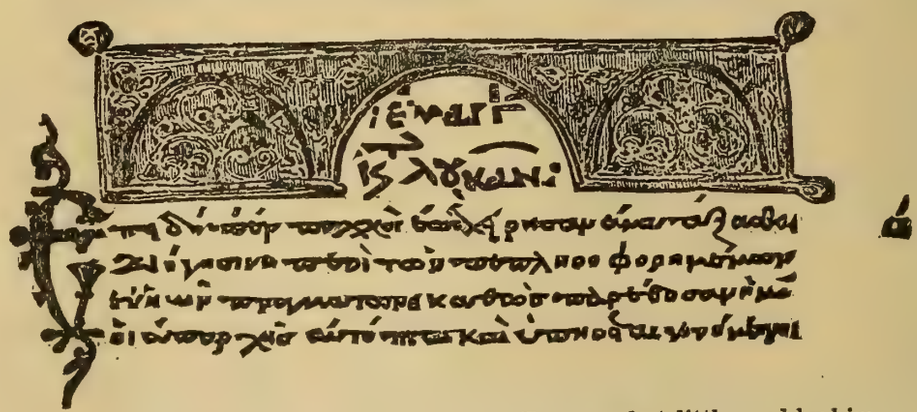
4th Cent. Codex Vaticanus.—Mark xvi. 8.

στασις και ουδενι ου | δεν ειπον εφοβουν | το γαρ:



5th Cent. Codex Alexandrinus.—John i. 1.

Εν αρχη ην ο λογος και ο λογος ην | προς τον θ[εο]ν· και θ[εο] ς ην ο λογος



10th Cent. Codex Basiliensis, known to Erasmus, but little used by him. –Luke i. 1-2 nearly, as in all Greek Testaments.

[From Dr. Schaff's Dictionary of the Bible, by permission.]

The second kind of manuscripts, the *cursives*, are so called because written in *running-hand*. The uncial form was, however, retained for some time after this in church copies.

CHAPTER II.

TRANSLATIONS OF THE BIBLE.

ALTHOUGH the revelation of God's truth was first given to the race in Hebrew and Greek, it was designed to be extended to people of every tongue and nation. This truth was very early felt and acted upon by devout men. Even in the Old Testament times, as appears from Nehemiah viii. 8, the sacred Hebrew books were explained in Chaldee for the benefit of the Jews, who had lost the knowledge of their native tongue during their captivity in Babylon. The Greek version, called the Septuagint, was made before the Christian era. A translation was made directly from the Hebrew into the Syriac. This version, called the Peshito, probably dates from the second century. At a very early period a Latin version was made from the Septuagint, and the Latin Vulgate of Jerome was made A. D. 385–405. This version was declared by the Council of Trent in 1536 to be of equal authority with the original Scriptures. The German Bible now in use, the translation of Martin Luther, was first published in 1522, but before his time fourteen editions of the entire Bible had been printed and circulated in Germany. A French version made by Le Fèvre was published at Antwerp in 1530. Other French versions have been made by Olivetan (a cousin of Calvin, who improved the translation), by Martin Ostervald, and by De Sacy. A Dutch version was ordered by the Synod of Dort, in 1619, which has been regarded as "the most accurate of all present modern versions."

EARLY ENGLISH TRANSLATIONS.

The story of the English Bible is one of the most remarkable in all the history of the Book of books since the manuscripts left the hands of the inspired writers.

In a book entitled "Our English Bible and its Ancestors," the Rev. Mr. Walden says:

"The experience of the Bible in its endeavors to reach the people has its best and most heroic history in the case of the Anglo-Saxon mind and of the English tongue. The spirit of Anglican independence of the Roman rule has in this its most striking illustration, and the annals of the Reformation in England are bound up and identical with the annals of the English Bible. There would seem to have been a remarkable tendency in the early English Church, before Roman interference set in so strongly, to bring the Scriptures to the common people. In the great British collections, the libraries of Oxford, of Cambridge, and of the British Museum, many vestiges of this tendency may be found in curious fragments of Anglo-Saxon and Anglo-Norman versions—rude and imperfect attempts to get portions of the Bible into the vernacular. The oldest of these, attributed to Cædmon, a monk, is the Bible history paraphrased in the alliterative verse of Anglo-Saxon poetry. The Venerable Bede, who always wrote in Latin, is yet associated with a version of St. John's Gospel in his native tongue. A Psalter is extant, said to be by a Saxon bishop of the seventh century. A few chapters of Exodus and the Psalms were translated by King Alfred, who is recorded to have said that he desired 'all the free-born youth of his kingdom should be able to read the English Scriptures.' There are three versions of the Gospels and some fragments of the Old Testament referred to the ninth and tenth centuries. Three or four more of the Gospels are assigned to the eleventh and twelfth centuries. Then, in the thirteenth century, a translation into Norman French of the whole Bible by an unknown hand, and various fragmentary versions of the Psalms and other portions of the Bible, seem to have appeared here and there; all in uncouth, grotesque, and unintelligible lettering to the modern eye, but hungrily read by the educated among the people

of those passing centuries." But the knowledge of letters at that time belonged only to the clerical and educated classes. The common people had no share in the word of God in their vernacular. When Wycliffe began his great work of translating the Scriptures, he declared that he found nothing extant to help him. The facts in the following account of succeeding translations have been derived largely from Dr. Schaff's "Dictionary of the Bible:"

JOHN WYCLIFFE'S TRANSLATION.

John Wycliffe lived in the fourteenth century, in the dawn of English literature. He was contemporary with Chaucer the poet and Mandeville. The great seats of learning, Oxford and Cambridge, in his day became, in a measure, worthy the name of universities. Oxford is said to have had thirty thousand students in the beginning of the fourteenth century. But printing was not yet discovered, and all books had to be multiplied by the slow process of writing them out by hand. The work of translation occupied Wycliffe many years.

The Rev. Dr. Krauth, in "Anglo-American Bible Revision," writes of him: "Called to the work of reformation in faith and life, he saw, with the divine instincts of his mission, that nothing but the true rule of faith and life could remove the evil and restore the good, and that the restoration would be permanent only in the degree to which every estate of the Church should be enabled, by possession of the rule, to apply and guard its teachings. He appealed to the Word, and to sustain his appeal translated the Word. He appealed to the people, and put into their hands the book divinely given to shape their convictions. The translation of the Scriptures as a whole into English first came from his hands or under his supervision. It was finished in the last quarter of the fourteenth century. It was made from the Vulgate. Even had Wycliffe been a Greek and Hebrew scholar, it is doubtful whether he could have secured texts of the sacred originals

from which to translate." His version appeared in 1380, and was eagerly read. The Archbishop of Canterbury threatened the "greater excommunication upon any one who should read Wycliffe's version or any other, publicly or privately." Nearly half a century after his death the bones of Wycliffe were dug up and burned, by order of the Pope, and his ashes thrown into the Avon:

"The Avon to the Severn runs,
The Severn to the sea,
And Wycliffe's dust shall spread abroad,
Wide as the waters be."

WILLIAM TYNDALE'S TRANSLATION.

The method of printing from movable type was discovered in the fifteenth century, and rendered efficient service in disseminating the translations of Scripture subsequently made. William Tyndale was born in 1484, and was burnt at the stake as a martyr to religious liberty, October 5, 1536. He determined "to cause the boy who driveth the plough to know more of the Scriptures" than had been known by those who pretended to be learned divines. Luther was his contemporary, and it is said that the two great translators met at Wittenberg. Tyndale's translation appeared at Worms in 1525, and was circulated in England in 1526.

MILES COVERDALE (1488–1569)

is the next name upon the list. His translation of the entire Bible appeared October 4, 1535, prefaced by a fulsome dedication to the king, Henry VIII. In order to render the volume more attractive, it was illustrated with several woodcuts. It was avowedly not made from the original tongues, but from three Latin and two German translations. The Old Testament was based chiefly on the Swiss-German (Zurich) Bible, and the New Testament on Tyndale, although with many variations. This translation had but little influence upon the so-called Authorized Version.

THE "THOMAS MATTHEW" BIBLE

was a compilation, although not a mechanical one, under this assumed name, made by JOHN RODGERS (1505–55), Tyn-

dale's friend—who is famous as the first Marian martyr, burnt at Smithfield, February 4, 1555—from the above-mentioned translations of Tyndale and Coverdale. It was published in London, 1537, but probably printed by Jacob van Meteren in Antwerp. The publishers, Messrs. Grafton & Whitechurch, in some way interested Archbishop Cranmer in this edition who, through Crumwell, Earl of Essex, procured a royal license for it, and this Bible became the first authorized version.

RICHARD TAVENER (1505–75)

issued a revised edition of the Matthew Bible in 1539, but it never was widely used. Its sale may have been stopped by the publication of the so-called Great Bible.

THE "GREAT BIBLE,"

sometimes called Whitechurch's, after one of the printers' name, or oftener "Cranmer's Bible," from the mistaken idea that he was the editor of it, was published in London, 1539. Its name came from its size.; its pages are fully fifteen inches in length and over nine in breadth. Its text is Matthew's, revised by Coverdale. It was the first edition which printed in a different type the words not found in the original. It also derives interest from the fact that the Scripture sentences in the English Prayer-book in the Communion Service, in the Homilies, and the entire Psalter are taken from it.

In 1540 appeared the CRANMER BIBLE, so called from the Archbishop's prologue, but in fact only a new revised edition of the Great Bible of the previous year.

THE GENEVA VERSION (1560)

was made by the refugees from the Marian persecution, principally by William Whittingham (1524–89), whose wife was Calvin's sister. But the Genevan *Bible* must not be confounded with the *New Testament* which appeared there in June, 1557, the fruit of the editorial labors of Whittingham. The Genevan Bible was begun the January following. The New Tes-

tament had for the first time the division of verses (following the Greek of Stephens, 1551), with the numbers prefixed. It had also characteristic marginal notes, and marked by *italics* the words supplied. ". . . It became at once the people's book in England and Scotland, and it held its place not only during the time of the Bishops' Bible, but even against the present Authorized Version for at least thirty years. It was the first Bible ever printed in Scotland (1576–79), and it was the cherished volume in all Covenanting and Puritan households."—EADIE: *The English Bible*, vol. ii. p. 15.

THE BISHOPS' BIBLE.

In the early part of Queen Elizabeth's reign the Great Bible was allowed to be read in the churches as the authorized version, but the Genevan edition was a formidable rival, greatly excelling it in popularity, and besides in accuracy. Thus it came about that a revision was demanded, and this Archbishop Parker (1504–75) was anxious to make. He began it about 1563–64, having distributed the work to fifteen scholars, eight of whom were bishops, and therefore the Bible was called "The Bishops' Bible," and the book was published in 1568. It was a revision of the Great Bible, which in turn was based on "Matthew's" rescension of Tyndale. An effort was made to secure for the Bishops' Bible the royal sanction, but ineffectually. Convocation, however, passed a decree in 1571, "that every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume as lately printed in London, and that it should be placed in the hall or large dining-room, that it might be useful to their servants or to strangers." The order applied to each cathedral, and, "so far as could be conveniently done, to all the churches." The Bishops' Bible supplanted the Great Bible, but could not the Genevan, because that was widespread among the people. The most important fact in its history is that it was made the basis for the rescension which resulted

in the King James's version, which has been before the people as the authorized version for two and a half centuries.

CHAPTER III.

THE KING JAMES'S VERSION.

THIS version has so long held undisputed sway that most of its common readers can scarce think of any other as the true Bible. And all those who read editions issued from the presses of Great Britain are familiar with the dedication:

TO THE MOST HIGH AND MIGHTY PRINCE
JAMES,
BY THE GRACE OF GOD,
KING OF GREAT BRITAIN, FRANCE, AND IRELAND,
DEFENDER OF THE FAITH, &c.,
The Translators of the Bible wish Grace, Mercy, and Peace, through JESUS CHRIST our Lord.

This piece of fulsome adulation has very happily disappeared from most of the Bibles issued from the American press.

THE ORIGIN OF THE KING JAMES'S VERSION.

A recent article in the "North American Review" sketched the beginnings of this important movement:

"The authorized English version, so called — although it was never properly authorized either by king, or parliament, or convocation, but simply by usage — had its birth in the Hampton Court Conference, held in January, 1604. In that noble palace, built nearly a hundred years before by Cardinal Wolsey, on the banks of the Thames, and presented to Henry VIII., there assembled in the presence of King James, and at his invitation, Archbishop Whitgift of Canterbury, Bishop Bancroft of London, seven other bishops, and eight deans, on the part of the conservative conformists, and four leaders of the progressive Puritan party, with the learned Dr. John Reynolds of Oxford, to confer about the burning questions which agitated the then undivided Church of England. The king acted both as moderator and judge, and lost no chance to display his learning and wit during the debate. He rudely rejected every petition of the Puritans, using as his

final argument: 'I will make them conform themselves, or else I will harry them out of the land, or else do worse.' By doing worse, he meant, 'just hang them, that is all.' This was his short method with dissenters.

"In one point, however, he yielded to the obnoxious Puritans, notwithstanding the protest of the bishops. This was the revision of the Bishops' Bible, which had, from Queen Elizabeth's time, been used in all the churches of England, while the Geneva Bible of 1560 was the favorite version of the common people in their families.

"Dr. Reynolds, the real mover of the enterprise, is described by Anthony Wood as a prodigious scholar, who 'had turned over all writers, profane, ecclesiastical, and divine, all the councils, fathers, and histories of the Church.' He was commissioned as one of the translators of the company which had in charge the prophetical books of the Old Testament, but he died in May, 1607, four years before the publication of the work.

"The king was not slow in making preparations. In July of the same year he commissioned fifty-four dignitaries and scholars, who had been selected by some unknown but, no doubt, competent authority, to carry out the revision, and directed Bancroft, who in the mean time had become archbishop of Canterbury, to make provision for the compensation of the translators by church preferment. He divided them into six classes, who were to meet at Westminster (London), Cambridge, and Oxford, two classes in each place."

Although the number of translators appointed was 54, only 47 were actually engaged in the work.

The following are the rules which were composed to govern them in their labors:

"(1.) The ordinary Bible read in the Church, commonly called 'The Bishops' Bible,' to be followed, and as little altered as the truth of the original will permit.

"(2.) The names of the prophets and the holy writers, with the other names of the

text, to be retained as nigh as may be, accordingly as they were vulgarly used.

"(3.) The old ecclesiastical words to be kept; viz.: the word *church* not to be translated *congregation*, etc.

"(4.) When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

"(5.) The division of the chapters to be altered either not at all or as little as may be, if necessity so require.

"(6.) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be preserved in the text.

"(7.) Such quotations of places to be originally set down as shall serve for the fit reference of one Scripture to another.

"(8.) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

"(9.) As any one company hath despatched any one book in this manner, they shall send to the rest to be considered of seriously and judiciously; for His Majesty is very careful in this point.

"(10.) If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

"(11.) When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

"(12.) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and

to move and charge as many as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

"(13.) The directors in each company to be the deans of Westminster and Chester for that place, and the king's professors of Hebrew and Greek in either university.

"(14.) These translations to be used when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's [Rogers'], Coverdale's, Whitchurch's [Cranmer's], Geneva.

"(15.) Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."

How closely these rules were followed it is impossible to say. A passing remark of Selden furnishes nearly all that can now be known of what may be termed the private history of our English Bible: "The translation in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on."—*Table Talk.* When the revision was completed, three copies of the whole Bible were sent [to London]—one from Cambridge, a second from Oxford, and a third from Westminster—where they were committed to six persons, two from each company, who reviewed the whole. This final revision lasted nine months. The work was at last given up to the printer, Robert Barker; the proofs were read by Dr. Thomas Bilson, bishop of Winchester, and Dr. Myles Smith (appointed bishop of Gloucester in 1612).

The first edition of the new revision bore the date of 1611. The printing of the Bishops' Bible was soon stopped, but the Genevan Bible continued to be used until about the middle of the seventeenth century, when King James's version gained general acceptance, and has so continued to be the Bible of the more than a hundred millions of English-speaking people. The beauty of its style has drawn praises from men of most diverse tastes. Mr. Huxley says: "It is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form."

Dr. F. William Faber says: "It lives on the ear like a music that can never be forgotten, like the sound of church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him for ever out of his English Bible."

Rev. Dr. Krauth, one of the Revisers, writes: "The Bible of 1611 encountered prejudices and overcame them; it had rivals great in just claims and strong in possession, and it displaced them; it moved slowly that it might move surely; the Church of England lost many of her children, but they all took their mother's Bible with them, and, taking that, they were not wholly lost to her. It more and more melted indifference into cordial admiration, secured the enthusiastic approval of the cautious scholar, and won the artless love of the people. It has kindled into fervent praise men who were cold on every other theme. It glorified the tongue of the worshipper in glorifying God, and by the inspiration indwelling in it, and the inspiration it has

imparted, has created English literature."

Rev. Mr. Walden beautifully says: "The English Bible, in its present form two hundred and sixty years old in this year of grace, given to the public when Shakespeare, and Bacon, and Raleigh, and Ben Jonson, and Drayton, and Beaumont and Fletcher were living to read and admire, the richest formation of that great and plastic era of our language, the 'bright consummate flower' of saintly labor and scholarly genius, the wonder of literature, coming down with the works of Shakespeare, and, like them, preserving to us the wealth and force of the Saxon tongue—our mother English in its simplicity and perfect beauty—the picturesque structure of an age now long gone by, already gray with antiquity, in whose familiar forms of speech the voices of our forefathers and kindred linger, and the inspiration of the Almighty seems to speak as with the majesty of an original utterance,—the English Bible has impressed itself with an almost overpowering authority upon the Christian heart of to-day, and is looked upon, in many cases, as if it were the actual production of the ancient scribe, and its pages are read and pondered over as if they contained the ultimate and unalterable expression of Divine truth."

It is hard to realize, without stopping to reflect, how long the King James's version has been dominant. Its revisers were at their work when Jamestown, which claims the honor of being the oldest English settlement in America, was founded. The completed work was published in full nearly ten years before the Pilgrims landed on Plymouth Rock, in Massachusetts. Nearly the whole of American history has been written while the English Bible has remained unchanged. Shakespeare, Milton, Bacon, Bunyan, Newton, have added imperishable treasures to English literature. Two centuries and a half of scholarship have been concentrated upon every phase of the divine Word. The time for a revised version of the Scriptures has come.

CHAPTER IV.

THE REVISED NEW TESTAMENT.

THE New Testament, as the inspired word of God, was written in Greek. The English reader is entitled to the best translation of the best Greek manuscripts. The Greek text upon which the version of 1611 was based was imperfect. Prof. Ezra Abbott, of Harvard College, one of the ablest living authorities upon this matter, in an article first published in the "The Sunday-School World," on "The New Testament Text," states the case as follows:

FORMER GREEK TEXTS.

"The principal editions of the Greek Testament, which influenced, directly or indirectly, the text of the common version, are those of Erasmus, five in number (1516–35); Robert Stephens (Estienne Stephanus) of Paris and Geneva, four editions (1546–51); Beza, four editions in folio (1565–98), and five smaller editions (1565–1604); and the Complutensian Polyglott (1514, published in 1522). Without entering into minute details, it is enough to say that all these editions were founded on a small number of inferior and comparatively modern manuscripts, very imperfectly collated; and that they consequently contain a multitude of errors, which comparison with older and better copies has since enabled us to discover and correct. . . . Granting that not many of the changes required can be called important, still, in the case of writings so precious as those of the New Testament, every one must feel a strong desire to have the text freed as far as possible from later corruptions, and restored to its primitive purity."

The work of restoring the text is figuratively and forcibly described by Rev. Mr. Walden in his book, before quoted:

"To recur to the obvious analogy which has prevailed through this history: after two hundred and sixty years have passed it has been found necessary to re-examine and repair the ancient building of the Authorized Version. A new set of workmen have been down in the crypt of the original

languages, and while they have found the massive walls and vaulted archways generally secure, yet, in the New Testament especially, they have discovered so many minor imperfections in this textual foundation, which Erasmus, Ximenes, Stephens, and Beza laid, that its solidity is seriously affected. These new workmen upon the deep-laid foundations, and in a darkness which has all along removed them from popular sight and appreciation, are almost too many now to mention in detail. We must content ourselves with the names of the master-workmen. John Mill began at it before the seventeenth century was out. Then Bengel and Wetstein, in Germany, devoted themselves to it in the first part of the eighteenth century, In this the nineteenth century, Griesbach, Scholtz, Lachmann, and Tischendorf, all Germans, and Tregelles, Wordsworth, Ellicott, and Alford, all Englishmen, have labored so magnificently that even the unscholarly mind has sometimes taken a rush-light and gone down into the crypt to curiously view their stupendous achievements in the way of emendation, and the astonishing contributions to the strength of the original walls, which several of them have made in their discovery of forgotten stones, chiselled for this very work, but left in the quarry until now." To the above names should be added those of Bentley, Professor Westcott, and Dr. Hort (who have been engaged for more than twenty years in the preparation of a critical edition of the New Testament), Dr. Scrivener and Bishop Lightfoot, not to mention others of acknowledged critical ability.

MATERIALS FOR A BETTER GREEK TEXT.

The materials for an accurate text have been secured by an exhaustive comparison of a large number of Greek manuscripts, as Prof. Abbott has grouped them:

"For the New Testament we have manuscripts more or less complete, written in uncial or capital letters, and ranging from the fourth to the tenth century

—of the Gospels 27, besides 30 small fragments; of the Acts and Catholic Epistles 10, besides 6 small fragments; of the Pauline Epistles 11, besides 9 small fragments; and of The Revelation 5. All of these have been most thoroughly collated, and the text of the most important of them has been published. One of these manuscripts, the Sinaitic, containing the whole of the New Testament, and another, the Vatican (B), containing much the larger part of it, were written as early probably as the middle of the fourth century; two others, the Alexandrine (A) and the Ephraem (C), belong to about the middle of the fifth; of which date are two more (Q and T), containing considerable portions of the Gospels. A very remarkable manuscript of the Gospels and Acts, the Cambridge manuscript, or Codex Bezæ, belongs to the sixth century. As to the cursive MSS., ranging from the tenth century to the sixteenth, we have of the Gospels more than 600; of the Acts over 200; of the Pauline Epistles nearly 300; of The Revelation about 100, not reckoning the Lectionaries or MSS. containing the lessons from the Gospels, Acts, and Epistles read in the service of the Church, of which there are more than 400."

The question may arise whether a similar revision of the Greek text hereafter may not render another revision into English equally necessary, but upon this point Dr. Schaff declares, "There is no prospect that any new discoveries will materially alter the result, unless some future Tischendorf should be so fortunate as to find the apostolic autographs; but that, in view of the perishable nature of papyrus, on which they were written, is next to impossible."

THE ACTUAL TEXT USED.

The actual text used by the Committee is shown by one of the English revisers, who writes: "With regard to the text, the Company at once resolved, instead of taking any critical edition of the original as their standard, to be guided by their own judgment as to that which

in every case appeared to have preponderating authority. Any variations of reading which did not affect the sense they disregarded—their object being not to form a continuous Greek text; but every word and particle affecting the sense they carefully weighed. This part of their work, which had to be disposed of before touching the translation, occupied, as will be easily understood, considerable time; and all the more as very soon it was seen, we understand, that two schools of textual criticism were represented in the Company—the one a somewhat radical school, constituting the majority; and a more conservative school, not prepared to carry principles of criticism, correct enough in themselves, out and out, without regard to counterbalancing considerations. These differences, however, we are glad to learn, never disturbed the harmony of the Company, though each party maintained its own view; nor are the passages in which this difference will appear in the forthcoming Revision very many, or such as need seriously disturb the equanimity of the Christian reader. At the same time, the public will have a right to demand the judgment of competent scholars outside the Revision Company on the changes in question, and decide accordingly. With regard to the translation, the Revisers have from time to time been asked whether they have made many changes in the Authorized Version, and their usual answer has been, You may read whole chapters and observe so little change as to lead to the question of a friend to one of them, who had put the book into his hand and bade him read a bit, 'What's the use of spending ten years on nothing more than this?' to which the reply was, 'For all that, if you read again, you will hardly find a verse in which there is not some change.' The secret of this is—a thing the public will be glad to learn—that the Company have all along studied to preserve the *rhythm* and the *ring*—the music, in fact—of our Authorized Version, so far as the changes deemed neces-

sary would admit. In the changes themselves, their rule has invariably been to use biblical words where possible, and where no biblical words would suit, words in use by standard English writers at the time when the Authorized Version was made. The marginal notes will be found to contain much important information, stating what various readings of the *text*, other than that adopted, are supported by "many" or by "some ancient authorities," or "by some (not ancient) authorities," as also what *renderings* of the text, other than that adopted, are worthy of consideration."

THE DEMAND FOR REVISION.

It was felt more and more that the vast results of the research of two centuries, which have been hidden away in commentaries and learned books, should be made accessible to those who could only read God's word in its English version. The children of the nineteenth century ought not to be confined to the scholarship of the seventeenth. A revision of the Authorized Version was desired which, without destroying the charm of the associations clustering about the Bible dear to nine successive generations, should give to the inspired Word the most perfect form now possible. For ten years some eighty of the best biblical scholars in Great Britain and the United States were engaged in the great task of revision.

The history and methods of the work have been detailed by Rev. Dr. Roberts, of the English New Testament Company, and Rev. Dr. Schaff, Chairman of the American Company of Revisers. The following facts, compiled from their statements, may therefore be received with confidence:

BEGINNING OF REVISION IN 1870.

The Anglo-American Revision originated, after long and thorough discussion of the subject, in the Convocation of Canterbury, the mother Church of Anglo-Saxon Christendom; but by a rare combination of circumstances it assumed at the very outset an ecumenical

character, co-extensive with the English-speaking community of the Old and New Worlds. It was first entrusted to a commission of sixteen biblical scholars—eight bishops and eight presbyters—of the Church of England, appointed by Convocation May 6, 1870, under certain rules of a conservative, yet more liberal character than those of King James. The Church of England is the mother of the Authorized Version, and has an undoubted right to take the lead in any movement for an improvement of the same.

But, on the other hand, it is equally clear that a revision of exclusively Anglican authorship could not command the confidence and secure the acceptance of other denominations. English Christendom has wonderfully spread, and embraces now two powerful nations, which have an equal inheritance in the English Bible, and can justly claim a share in its revision for their own use. The British and American Bible Societies distribute more Bibles now in one year than were previously circulated in a whole century.

This was felt by the originators of the movement. The Anglican Committee was therefore clothed, at the time of its appointment, with power "to invite the co-operation of any eminent for scholarship, *to whatever nation or religious body they may belong.*"

Accordingly, at the first meeting of the Committee of Convocation, under the presidency of the late Dr. Samuel Wilberforce, bishop of Winchester, it was resolved to enlarge the Committee by appointing about forty distinguished biblical scholars of the various Churches of Great Britain. A few declined (among them Cardinal Newman and Dr. Pusey), but most of them accepted, and others were added. Several changes have taken place by death and resignation.

The Committee was divided into two Companies—one for the revision of the Old Testament (presided over by the bishop of Winchester), the other for the revision of the New (under the chairmanship of the bishop

of Gloucester and Bristol). They held regular monthly meetings in the Jerusalem Chamber, of historic fame, and in the Chapter Library, belonging to the Deanery of Westminister. The whole number of English Revisers in 1880 amounted to fifty-two (twenty-seven in the Old Testament Company, twenty-five in the New Testament Company). More than two-thirds belong to the Church of England. The Independents, the Wesleyans, the Baptists, and the Presbyterian Churches of Scotland (which had no share in the Authorized Version except as the disowned mother of King James), are well represented in the Committee. Among these revisers are several of the ablest and soundest biblical scholars of the age, who would be selected by all competent judges as pre-eminently fitted for the task.

AMERICAN CO-OPERATION.

Soon after the organization of the English Committee a courteous invitation was extended to American scholars to co-operate with them in this work of common interest. In view of the great distance, it was deemed best to organize a separate Committee, that should fairly represent the biblical scholarship of the leading Churches and literary institutions of the United States. Such a Committee, consisting of about thirty members, was formed in 1871, and entered upon active work in October, 1872, when the first revision of the synoptical Gospels was received. It was likewise divided into two Companies, which met every month (except in July and August) in the Bible House at New York (but without any connection with the American Bible Society), and co-operated with their English brethren on the same principles and with the intention of bringing out one and the same Revision for both countries. Ex-President Dr. Woolsey, of New Haven, acted as permanent Chairman of the New Testament Company; Dr. Green, Professor in Princeton, as Chairman of the Old Testament Company. The two Committees exchanged the results of their labors in fre-

quent communications. The New Testament was completed in October, 1880, just five hundred years after the first English translation of the whole Bible by Wycliffe. The revision of the Old Testament is still in progress on both sides of the Atlantic, and will probably be finished in three or four years.

There never was a more faithful and harmonious body of competent scholars engaged in a more important work on the American continent. Representatives of half a dozen different denominations—Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Reformed, also one Unitarian, one Friend, and one Lutheran—met for eight years, every month, at great personal inconvenience and without prospect of reward, discussing innumerable differences of text and rendering. Their simple purpose was to give to the people the nearest equivalent in idiomatic English for the Greek and Hebrew Scriptures, on the basis of the idiom and vocabulary of the Authorized Version. Christian courtesy, kindness, and genuine catholicity of spirit have characterized all their proceedings. They will ever look back upon those monthly meetings in the Bible House with unmingled satisfaction and thanks to God, who gave them health and grace to go through such a difficult and laborious task with unbroken and ever-deepening friendship. After concluding their work (October 22, 1880) the members of the New Testament Company parted almost in tears, with mingled feelings of joy and sadness. Four of their number (the Rev. Drs. Horatio B. Hackett, Henry B. Smith, Charles Hodge, and Professor James Hadley), had died before; one (the Rev. Dr. Washburn) died soon after the completion; others are near the end of their earthly labors. But all hope to meet again where faith will be lost in vision, and where love and harmony will reign for ever.

The funds for the necessary expenses of travelling, printing, room-rent, books, and clerical aid were cheerfully contributed by liberal donors, who

received in return a handsome memorial copy of the first and best University edition of the Revised New Testament as soon as issued. The amount expended by the American Committee has not been stated. The expenses of the English Committee were a hundred thousand dollars.

THE CONSTITUTION OF THE AMERICAN COMMITTEE.

The Constitution of the American Committee was first submitted in draft by its President, the Rev. Dr. Schaff, to several leading members of the English Committee in the summer of 1871, and adopted, with some modifications, at the meeting for organization on December 7, 1871. It is as follows:

"I. The American Committee, invited by the British Committee engaged in the revision of the Authorized English Version of the Holy Scriptures to co-operate with them, shall be composed of biblical scholars and divines in the United States.

"II. This Committee shall have the power to elect its officers, to add to its number, and to fill its own vacancies.

"III. The officers shall consist of a President, a Corresponding Secretary, and a Treasurer. The President shall conduct the official correspondence with the British Revisers. The Secretary shall conduct the home correspondence.

"IV. New members of the Committee and corresponding members must be nominated at a previous meeting, and elected unanimously by ballot.

"V. The American Committee shall co-operate with the British Companies on the basis of the principles and rules of revision adopted by the British Committee.

"VI. The American Committee shall consist of two Companies—the one for the revision of the Authorized Version of the Old Testament, the other for the revision of the Authorized Version of the New Testament.

"VII. Each Company shall elect its own Chairman and Recording Secretary.

"VIII. The British Companies will submit to the American Companies from time to

time, such portions of their work as have passed the first revision, and the American Companies will transmit their criticisms and suggestions to the British Companies before the second revision.

"IX. A joint meeting of the American and British Companies shall be held, if possible, in London, before final action.

"X. The American Committee to pay their own expenses, and to have the ownership and control of the copyright of the Revised Version in the United States of America."

The last article, as far as it refers to the publication of the Revision, was abandoned by the American Committee in the course of negotiations with the British Universities. A joint meeting was found to be impracticable, and it was finally decided not to take out a copyright in the United States.

METHODS OF WORKING.

The work of the English Committee began on the 22d of June, 1870, and was finished on the 11th of November, 1880. Out of four hundred and seven meetings held, Bishop Ellicott, Chairman of the New Testament Company, attended four hundred and five.

The proposed changes of the English and American Committees were interchanged and carefully considered by both, and the great majority were adopted jointly. Those which the English Company did not adopt are presented in an appendix to the Revised Scriptures. Bishop Lee estimates that of the American suggestions, 904 were adopted, of which 318 were in the Gospels, 186 in the Acts, and 400 in the Epistles and Revelation. Professor Mead, of Andover, states that on comparing the two revisions of the book of Job the result was as follows: Whole number of changes made by the American Revisers, 1781; by the English Revisers, 1004; changes identical in both, 455; substantially the same in both, 134. The general result was, that in about one-half the changes both coincided, and of the other half only a small percentage were of much importance.

RELATIONS TO THE AUTHORIZED VERSION.

Dr. Roberts says that "No attempt has been made to modernize the style of the Authorized Version. On the contrary, 'innocent archaisms' —to use an expression which was frequently on the lips of the Company—have invariably been allowed to stand. It was felt that these tend to give a dignity and solemnity to a translation of the Scriptures, and that to change them into the language of present every-day-life would have been to ensure loss instead of gain. As has been well remarked, 'These (archaisms), shedding around the sacred volume the reverence of age, removing it from the ignoble associations which will often cling to the language of the day, should on no account be touched, but rather thankfully accepted and carefully preserved. For, indeed, it is good that the phraseology of Scripture should not be exactly that of our common life—should be removed from the vulgarities, and even the familiarities, of this; just as there is a sense of fitness which dictates that the architecture of a church should be different from that of a house.'

"In accordance with these sentiments, the same antique air which belongs to the Authorized Version will be found also to distinguish the Revised Translation. Every archaism that still continues generally intelligible has been left untouched. Hence, such forms as *hath*, *whiles*, *throughly*, *holpen*, etc. have been retained, and the relative 'which' has been allowed to stand, as in Old English, when the antecedent is a person.

"But it is manifest that an archaism ceases to be *innocent* when it has become altogether obsolete, or has wholly or to a considerable degree changed its meaning. And not a few such words or phrases are to be found in the Authorized Version. They are now either quite unintelligible or seriously misleading; and to substitute other expressions for them was clearly one of the plainest duties to be kept in view in preparing the Revised Version.

"As specimens of archaic phrases or modes of expression which are very apt at the present day to be mistaken, the following will suffice. At Matt. vi. 34 the injunction, 'Take no thought for the morrow,' occurs, and has proved very hurtful in modern times. It was a faithful enough representation of the original two and a half centuries ago, for 'thought' was then used in the sense of *anxiety*. But the word has now no such meaning, and the consequence is, that the precept of our Lord as it stands has perplexed many a humble believer, while it has been used by unbelievers as a charge against Christ's teaching, which, they affirm, encourages *improvidence*. But the Greek really means, 'Be not anxious for the morrow,' and is so rendered in the Revised Version. Again, to take an instance of a different kind, what a ludicrous notion are these words at Acts xxi. 15 fitted to suggest: 'And after those days we *took up our carriages*, and went up to Jerusalem.' Persons of education will doubtless run little risk of mistaking the meaning of the passage. But it should ever be remembered that the Bible is, above all other volumes, *the people's book*, and that, if possible, not a single expression should be left in any translation of it which is at all likely to stumble or perplex the plainest reader. In the case before us a very slight change, 'we took up our *baggage*,' makes the meaning clear."

The general principles upon which the Revision was brought to such a successful issue are tersely stated by Professor Fisher in "Scribner's Monthly:"

"The task which was committed to the Companies of English and American scholars who have just completed their labors on the New Testament had strictly defined limits. They were to correct errors, and even in doing this they were to deviate as little as might be from the vocabulary and style of the existing Version. Their success must be judged by the agreement or disagreement of their work with the standard which they set

before them. But the plan, with its limitations, we hold to be a wise one. There is no objection to new translations of the Bible in modern English by competent hands for private use, like that which De Wette made in German. But such a translation can never have the power or secure the place which belongs to the ancient rendering.

"The translators from whom the Authorized Version mainly springs, whatever may have been their defects of scholarship, were nevertheless, owing to the character of the age and to the circumstances in which they wrote, able to give to the English Bible a racy, idiomatic diction, a home-bred flavor, and a melody which it would be impossible to rival now. . . . To be sure, the Scriptures were first written in dialects then in familiar use. The English versions at first were in terms and phrases current among the people for whom they were composed. But if a book really comes from a far-off day, why should we deprive ourselves of the gracious influences flowing from that consciousness of its age which is silently imparted by venerableness of style? Who would wish to have Lord Bacon's Essays or the 'Novum Organum' sound as if they were written yesterday? And when forms of words have been on the lips of many generations, have blended themselves with holy and tender recollections, have been inscribed on the tombstones of the loved and honored dead, why should we needlessly discard them? Is not the 'old wine' better? Then, it must be remembered that if King James's Version, like other versions before it, was a revision, still, the whole period covered by the successive English Bibles prior to it, as far back as the Reformation, was less than a century—a century, too, of debate and ferment, when everything in religion was undergoing change; whereas, more than two centuries and a half have elapsed since the English Bible in its final form began to mingle itself with the whole literature and life of the English-speaking race. For these and other reasons the

restricted plan of the New Revision we believe to have been a wise one. But a revision was necessary. . . .

"The Authorized Version, from the effect of the lapse of time upon the English tongue itself, and from the progress of knowledge in Greek criticism and philology, needed a good deal of correction. Wisely then the attempt has been made, under as favorable auspices as could be expected to concur at any one time, not 'to sew a piece of new cloth'—or, as the Revisers more correctly say, 'of undressed cloth'—'into an old garment,' but to mend the old garment with cloth of a similar age and texture."

APPEARANCE AND RECEPTION OF THE NEW VERSION.

The general interest excited by the publication of the New Version has already been noted. Reviews promptly appeared in the leading papers, prepared by able specialists, of which a few may be noted.

The Rev. Dr. Tucker, Professor in the Theological Seminary at Andover, Massachuetts, wrote in "The Congregationalist:" "We have here no mere wax or paper roses of Sharon or lilies-of-the-valley; but these are the same old gardens of living verdure and beauty, just pruned, in spots, of superfluous or unbecoming growths, ensuring thus new strength and gracefulness to the whole. This has resulted from the combined workmanship of these patient students, helping and holding in each other. No one mind or spiritual furnishing, though as competent as some of those just named, is equal to the task which has taxed to the utmost these large Committees for years. That Divine Spirit who gave this Word into human keeping is to be most heartily thanked for the chaste and fragrant loveliness with which it again commends itself to our devotion."

Professor Thayer wrote in "The Independent:"

"The language of the Revision has evidently received careful attention. The text reads rhythmically and well. At this point, however, we must renew our caution against hasty judg-

ment. The very sounds of the Old Version are as melodious to a reader as the voice of his mother. Another voice may be quite as musical, but it fails to give equal pleasure because it is not hers. The principle of deviating in expression as little as possible from the Authorized Version seems to have been faithfully adhered to. So well has the general linguistic coloring of 1611 been maintained that a hearer well versed in Scripture might listen, as we believe, to whole paragraphs (especially from the synoptical Gospels) without being able to specify what is new.

"No wise friend of the Book will imperiously insist upon its claims. Its adoption ought not to be carried by acclamation. The Authorized Version was forty years in winning its supremacy; let the present Revision be thrown upon its merits, and we believe that within a quarter part of that period it will be accepted as a benefaction by all classes of English-speaking Christians. Nor will it bless them alone. Through their thousands of missionaries in foreign lands it will promote the true understanding of God's Word amid people of strange lips, and thus hasten on the day when divine truth shall be enthroned in the affections and embodied in the life of the nations."

KING JAMES'S VERSION AND THE NEW REVISION COMPARED, BY DR. SCHAFF.

"We now proceed to state the points of agreement and difference between King James's Version and the Anglo-American Revision:

"*First.* Both are not new versions, but revisions of preceding versions, each being based chiefly upon its immediate predecessor in authorized use, and retaining substantially the same kind of English, so as to keep up the continuity of tradition and the bond of union.

"*Second.* Both are intended for popular use in churches and families. They employ the common yet noble and dignified language of the people, as the sacred writers did. There is a consecrated Bible idiom which differs as much from the scien-

tific language of scholars as from the vulgar language of the street. It does not either fly too high for the reach of the many, nor crawl on the dust.

"*Third.* Both represent the best biblical scholarship of the age in which they were made.

"*Fourth.* King James's Version, although suggested by an individual scholar (Dr. Reynolds), was undertaken and carried on by royal authority, but unaided by the royal purse and the royal seal of approval. The New Revision originated in the head and heart of the Church of England, the Convocation of Canterbury, and is carried on by biblical scholars independent of government aid or government sanction. The one represents the Erastian principle of State control, the latter the self-government of the Church.

"*Fifth.* The old version was made by scholars of the one undivided Church of England, the new by scholars of all denominations which have since sprung from it and use the same Bible.

"*Sixth.* The old version is the sole product of old England, the new is the joint product of both English-speaking nations. In England, very properly, the Episcopal Church takes the lead; in the American Committee the various leading denominations are equally represented, according to their numerical and moral strength and scholastic standing.

"*Seventh.* The New Revision, while retaining the idiom and vocabulary of the old, including its innocent and intelligible archaisms, is yet so far adapted to the present state of the English language as to remove obsolete or misleading words and phrases, such as *prevent* (for precede), *let* (for hinder), to *fetch a compass* (for to go round), *conversation* (for conduct), *by and by* (for immediately), *carriages* (for baggage), etc. etc.

"*Eighth.* The old version represents the *textus receptus*—that is, a comparatively late, mediæval, and corrupt text, derived from a few cursive manuscripts, and published by Erasmus, Stephens, and Theodore Beza. The New Revision is based upon the oldest attainable text of the best uncial manuscripts (as

Codex Vaticanus and Codex Sinaiticus), the oldest versions (especially the Latin and Syriac), and the quotations of the oldest Fathers (as Jerome, Origen, Tertullian, Irenæus), and digested with immense care and industry in the text and apparatus of the best critical editors of modern times (as Lachmann, Tischendorf, Tregelles, Westcott, and Hort). This older text has been more recently brought to light by remarkable discoveries and researches, and is upon the whole purer, simpler, and stronger than the *textus receptus*, but will not change a single article of faith or precept of duty.

"*Ninth.* The New Revision represents the latest stage of biblical philology, criticism, and archæology, and is far more accurate and consistent, though, perhaps in some cases, at a sacrifice of the rhythm of the old version. The improvements in this respect are innumerable, and occur in every chapter, although the ordinary reader may scarcely observe them.

"*Tenth.* The New Revision greatly reduces the number of italics or interpolations of the old version (which are mostly useless or misleading), and substitutes a natural arrangement by sections for the artificial versicular division (which dates from Stephens's edition of 1551), although the popular division of chapters and verses is, for convenience' sake, retained in the margin.

"The scholars of the two Committees have done their work faithfully and finally, and retired from the field. It is now for the Christian public of England and America to pronounce its verdict on the Revision, and to decide whether or not it shall take the place of the old version in the churches, schools, and families of the English-speaking world."

The Rev. William M. Taylor, D. D., of New York, concluded an elaborate review with the following words: "Who can think of a million copies of the New Testament going into circulation in one day, and of the diligent investigation made of them by as many readers, without feeling confident that we have here a prophecy of

richest blessing for the churches of the land? Is it nothing, either, that, after all due weight has been given to critical and linguistic considerations by the foremost scholars alike in the old country and the new, no one fundamental truth of the gospel is affected in the very least? There will be some who say that this is owing to the timidity of the Revisers, but no candid reader of their version will be able to accept such a theory. They have not changed any of these things, because there was nothing in the evidence before them which indicated that they required to be changed; and so their work will be an illustration in another line of the removal of those things that may be shaken, that those things which cannot be shaken may remain."

These opinions, cited from eminent and devout Christian scholars, will show that the unlearned reader may receive the Revised New Testament with confidence, as containing, in the most complete form yet secured, the gospel of our Lord and Saviour Jesus Christ. The whole matter may be fittingly summed up in the words of Rev. Edwin W. Rice in "The Sunday School World:"

"The changes will no doubt strike the common reader as far greater and more numerous than he would expect from the announcement that only as few alterations as possible were to be introduced. As he peruses the successive books and reaches the Epistles, he will be quite apt to think that it is more like a new translation than a conservative revision. A longer familiarity with the work will probably lead him to perceive that it is the dear old Book, improved and made more precious by the conscientious labors of these eminent and God-fearing men. Of this he will soon assure himself, that all the cardinal doctrines essential to salvation through a crucified and risen Saviour are intact in the Revised as in the common version, or rather that they stand out more clearly and strongly than ever before, as exhibiting the one only way by which sinful men can

be justified in the sight of God."

CHAPTER VI.

SKETCHES OF REVISERS.

I. ENGLISH REVISION COMMITTEE.

1. OLD TESTAMENT COMPANY.

THE Right Rev. EDWARD HAROLD BROWNE, D. D., Bishop of Winchester (Chairman), Farnham Castle, Surrey. Born 1811. Educated at Eton and Cambridge, where he graduated in 1832; obtained a theological scholarship in 1833, the first Hebrew scholarship in 1834, and a prize for a theological essay in 1835. Was Vice-Principal and Professor of Hebrew at St. David's College, Lampeter, from 1843 to 1849. In 1854 he was elected Norrisian Professor of Divinity in the University of Cambridge. He published in 1850–53 an "Exposition of the Thirty-nine Articles," which has been re-edited for the use of the American Episcopal Church by Bishop Williams, of Middletown, Conn., and is the author of other important works.

The Right Rev. Lord ARTHUR CHARLES HERVEY, D. D., Bishop of Bath and Wells, Palace, Wells, Somerset. Born 1808. Educated at Eton and Cambridge (M. A. 1830). In 1869 nominated to his present bishopric. Author of "The Genealogies of our Lord and Saviour Jesus Christ Reconciled," and has discussed other important biblical subjects.

The Right Rev. ALFRED OLLIVANT, D. D., Bishop of Llandaff, Bishop's Court, Llandaff. Born 1798. Educated at St. Paul's School, London, and Cambridge. In 1822 he was elected Tyrwhitt's Hebrew Scholar. He published an "Analysis of the Text of the History of Joseph," 1828. He was Vice-Principal of St. David's College, Lampeter, from 1827 to 1843, and after that, till 1849, he held the Regius Professorship of Divinity of Cambridge.

The Very Rev. ROBERT PAYNE SMITH, D. D., Dean of Canterbury, Deanery, Canterbury. Born 1818. Educated at Oxford, where he graduated in 1841, and obtained the Boden (Sanscrit) and the Pusey and Ellerton (Hebrew) University schol-

arships. As Under-Librarian of the Bodleian he published an elaborate Latin catalogue of the Syriac MSS. of that library; has edited and translated the Commentary of St. Cyril of Alexandria upon the Gospel of St. Luke — extant only in Syriac — from the MSS., and has translated the curious ecclesiastical history of John of Ephesus in the same collection of MSS.; has prepared a Syriac Lexicon. He is recognized as a profound Hebraist and an excellent Arabic scholar, and his writings, such as the "Messianic Interpretation of the Prophecies of Isaiah," and others, afford proof of his erudition.

The Ven. Benjamin Harrison, M. A., Archdeacon of Maidstone, Canon of Canterbury, Canterbury. Born 1809. Educated privately and at Oxford, where he graduated in 1830 with the highest honors. He is the author of "An Historical Inquiry into the True Interpretation of the Rubrics relating to the Sermon and Communion Service," etc.

The Rev. William Lindsay Alexander, D. D., Professor of Theology, Congregational Church Hall, Edinburgh. Born 1808. Educated in the High School, Leith, and at the Universities of Edinburgh and St. Andrew's. In 1828 he was elected Classical Tutor in the Lancashire College. He became a most popular pastor of a Congregational church in Edinburgh in 1835, and Professor of Theology to that denomination in 1854. He was appointed Examiner in Philosophy at St. Andrew's University in 1861. He is a Fellow of the Royal Society, Edinburgh, and is the author of many works on theological and other subjects which are distinguished for their force and precision of statement. He contributed the articles "Moral Philosophy," "Scripture," and "Theology" in the eighth edition of the "Encyclopædia Britannica."

Robert L. Bensly, Esq., Fellow and Hebrew Lecturer, Gonville and Caius College, Cambridge.

The Rev. John Birrell, Professor of Oriental Languages, St. Andrew's, Scotland.

Frank Chance, Esq., M. D., Burleigh House, Sydenham Hill, London.

Thomas Chenery, Esq., Reform Club, London, S. W. Born in Barbadoes in 1826. Educated at Eton and Cambridge, and called to the bar at Lincoln's Inn. Appointed Professor of Arabic at Oxford in 1868 (which he resigned in 1877), and M. A. in that University. He is Honorary Secretary to the Royal Asiatic Society, and is a recognized Oriental scholar.

The Rev. T. K. Cheyne, Fellow and Hebrew Lecturer, Balliol College, Oxford.

The Rev. A. B. Davidson, D.D., Professor of Hebrew, Free Church College, Edinburgh.

The Rev. George Douglas, D. D., Professor of Hebrew and Principal of Free Church College, Glasgow.

S. R. Driver, Esq., Tutor of New College, Oxford.

The Rev. C. J. Elliott, Winkfield Vicarage, Windsor.

The Rev. Frederick Field, D. D., Carlton Terrace, Heigham, Norwich. Born 1800. Educated at Cambridge, where he graduated in 1823. He was Tyrwhitt's Hebrew Scholar. He edited the Greek text of St. Chrysostom's Homilies on St. Matthew and his interpretation of the Pauline Epistles, and the Septuagint version of the Old Testament, according to the Alexandrian Codex and Origen's Hexapla.

The Rev. John Dury Geden, Professor of Hebrew, Wesleyan College, Didsbury, Manchester. Born 1822. Educated near Bristol. Entered the Wesleyan ministry in 1846. Assistant Tutor in the Wesleyan Theological College, Richmond, Surrey, from 1846 till 1851, and in 1856 was appointed Professor of Hebrew and Classics in the Wesleyan Theological College, Didsbury, near Manchester.

The Rev. Christian D. Ginsburg, LL.D., Wokingham, Berks.

The Rev. Frederick William Gotch, D. D., Principal of the Baptist College, Bristol.

The Rev. William Kay, D. D., Great Leghs' Rectory, Chelmsford.

The Rev. Stanley Leathes, B. D., Professor of Hebrew, King's College, London. Born

1830. Educated at Cambridge (B. A. 1852, Tyrwhitt Scholar 1853, M. A. 1855). Became Professor of Hebrew 1863. Is the author of a Hebrew grammar and of several important theological works.

The Rev. Professor J. R. LUMBY, D. D,, Fellow of St. Catharine's College, Cambridge.

The Very Rev. JOHN JAMES STEWART PEROWNE, D. D., Dean of Peterborough, Deanery, Peterborough. Born 1823. Educated at Norwich and at Cambridge (B. A. 1845, M. A. 1848, Tyrwhitt Hebrew Scholar 1848). Held a lectureship and professorship in King's College, London, was Examiner in the Text of Scripture, etc. in the University of London, and has edited "Al Adjrumiieh"—an Arabic grammar—and is the author of various works.

The Rev. A. H. SAYCE, Fellow and Tutor of Queen's College, Oxford. Born 1846. Educated partly at home and partly at Grosvenor College, Bath. Became scholar of Queen's College, Oxford, in 1865; first-class in Moderations in 1866; was first-class in the Final Classical Schools in 1868; was elected a Fellow of his College in 1869; Tutor in 1870, and since then Senior Tutor. He became Deputy Professor of Comparative Philology in 1876. He has published "An Assyrian Grammar for Comparative Purposes," 1872; edited George Smith's "History of Babylonia," 1877, and has published other works approving his position as an Oriental scholar.

The Rev. WILLIAM ROBERTSON SMITH, Professor of Hebrew, Free Church College, Aberdeen.

WILLIAM WRIGHT, LL.D. Professor of Arabic, Cambridge. Born 1830; educated at St. Andrew's, Scotland, and Halle, Prussia. Appointed Professor of Arabic in University College, London, in 1855; in Trinity College, Dublin, in 1856; Assistant Keeper of MSS. British Museum in 1869; Professor of Arabic in the University of Cambridge, 1870; LL.D. *honoris causa* of Cambridge, Dublin, Edinburgh, St. Andrew's. Published "The Book of Jonah in Four Oriental Versions, with Glossaries," and several other works indicating his Oriental scholarship.

William Aldis Wright, Esq. (Secretary), Bursar of Trinity College, Cambridge.

O. T. Company, 27.

Note.—The English Old Testament Company has lost—by death, the Right Rev. Dr. Connop Thirlwall, Bishop of St. David's. d. 27 July, 1875; the Ven. Henry John Rose, Archdeacon of Bedford, d. 31 January, 1873; the Rev. William Selwyn, D. D., Canon of Ely, d. 24 April, 1875; the Rev. Dr. Patrick Fairbairn, Principal of the Free Church College, Glasgow, d. 6 August, 1874; Professors McGill, d. 16 March, 1871; Weir, 27 July, 1876; and Davies, 19 July, 1875; and by resignation, the Right Rev. Dr. Christopher Wordsworth, Bishop of Lincoln; the Rev. John Jebb, Canon of Hereford, and the Rev. Edward Hayes Plumptre, D. D., Professor of N. T. Exegesis, King's College, London (resigned 17 March, 1874).

2. NEW TESTAMENT COMPANY.

The Right Rev. Charles John Ellicott, D. D., Bishop of Gloucester and Bristol (Chairman), Palace, Gloucester. Born 1819. Educated at Oakham and Stamford and Cambridge, where he graduated B. A. 1841. He was chosen to succeed Dr. Trench as Professor of Divinity in King's College, London, in 1858, and in 1860 he was elected Hulsean Professor of Divinity in the University of Cambridge. The Hulsean lectures for the latter year, "On the Life of Our Lord Jesus Christ," attracted great attention, showing that their author possessed profound theological erudition and a critical knowledge of the Greek language. These have reached a fifth edition. He has published several works on the books and subjects of the New Testament. He is distinguished for his cordial sympathy with the clergy of other denominations.

The Right Rev. George Moberly, D. C. L., Bishop of Salisbury, Palace, Salisbury, Born 1803. Educated at Winchester and Oxford, where he graduated in 1825. He is the author of "A Few Remarks on the Proposed Admission of Dissenters into the University of Oxford," 1838, and other works. He was one of the "five clergymen" who published revised versions of several books of the New Testament.

The Very Rev. Edward Henry Bickersteth, D. D., Prolocutor, Dean of Lichfield, Deanery, Lichfield. Born 1825. Educated at Watton and Cambridge. He is author of "Practical and Explanatory Commentary on the New Testament, 1864,"

and other works, besides well-known poems and hymns.

The Very Rev. Arthur Penrhyn Stanley, d. d., Dean of Westminster, Deanery, Westminster. Born 1815. Educated under Dr. Arnold at Rugby, and commenced and finished a distinguished career at Oxford, where he obtained scholarships and prizes of the highest class. He received the degree of ll.d. from the University of St. Andrew's, Scotland, in 1871. He is the author of many works and sermons, and articles in reviews, and standard dictionaries. He has visited the East, and his works on Sinai and Palestine are ranked of the highest merit.

The Very Rev. Robert Scott, d. d., Dean of Rochester, Deanery, Rochester. Born 1811. Educated at Shrewsbury and Oxford, where he graduated b. a. in 1833. In 1861 he succeeded Dr. Hawkins as Professor of Exegesis of Holy Scripture at Oxford. He has translated portions of the "Library of the Fathers," but he is best known in connection with the "Greek Lexicon" which he and Dean Liddell gave to the world in 1845.

The Very Rev. Joseph Williams Blakesley, b. d., Dean of Lincoln, Deanery, Lincoln. Born 1808. Educated at St. Paul's School, London, and at Cambridge, where he graduated b. a. in 1831. In 1860 was offered, but declined, the Regius Professorship of Modern History at Cambridge, and in 1861 was appointed a Classical Examiner in the University of London. He has published "The Life of Aristotle," etc.

The Most Rev. Richard Chenevix Trench, d. d., Archbishop of Dublin, Palace, Dublin. Born 1807. Graduated at Cambridge in 1829. His earliest literary works were two volumes of poems (1837), and since then many prose works; among the latter being "Notes on the Miracles," "Notes on the Parables" (12th edition), and "On the Authorized Version of the New Testament, with Thoughts on its Revision." From 1847 to 1856 he was Theological Professor and Examiner at King's College, London.

The Right Rev. Joseph Bar-

BER LIGHTFOOT, D. D., LL.D., Bishop of Durham. Born 1828. Educated at Cambridge, and graduated B. A. in 1851 as Senior Classic and Chancellor's Medallist. He has held many royal appointments. He was appointed Hulsean Professor of Divinity in Cambridge University, 1861, and Margaret Professor of Divinity at Cambridge, 1875. He has published revised Texts in Greek of several of the books of the New Testament, and a work "On a Fresh Revision of the English New Testament," 1871, which reached a second edition in 1872.

The Right Rev. CHARLES WORDSWORTH, D. C. L., Bishop of St. Andrew's, Bishopshall, St. Andrew's, Scotland. Born 1806. Educated at Harrow and Oxford, where he took the degree of B. A. in 1830. He remained at Oxford a private tutor for two years, having among his pupils the Right Honorable W. E. Gladstone, Cardinal Manning, and other celebrated men. His published works, though chiefly theological, include "Græcæ Grammaticæ Rudimenta," 1839, which has reached the sixteenth edition.

The Rev. JOSEPH ANGUS, D. D., President of the Baptist College, Regent's Park, London. Born 1816. Educated at King's College, Stepney College, and Edinburgh, where he graduated in 1836, taking the first prizes in nearly all his classes. He was several years Examiner in the University of London and to the Indian Civil Service, and is the author of the "Handbook to the Bible" and other works. He has edited Butler's "Analogy and Sermons," with notes, and Dr. Wayland's "Moral Science."

The Rev. DAVID BROWN, D. D., Principal of the Free Church College, Aberdeen.

The Rev. FENTON JOHN ANTHONY HORT, D. D., Fellow of Emmanuel College, Cambridge.

The Rev. WILLIAM GILSON HUMPHRY, Vicarage, St. Martin's-in-the-Fields, London, W. C. Born 1815. Educated at Shrewsbury School and Cambridge, where he graduated B. A. in 1837. He is the author of various theological works, and has edited "Theophilus

of Antioch" (1852) and "Theophylact on St. Matthew" (1854) and is one of the authors of "A Revised Version of St. John's Gospel and the Epistles to the Romans and Corinthians" (1857), and other works.

The Rev. BENJAMIN HALL KENNEDY, D. D., Canon of Ely and Regius Professor of Greek, The Elms, Cambridge. Born 1804. Educated at Birmingham and Cambridge, where he took many prizes in classics and graduated B. A., 1827. Was an Assistant Master at Harrow, Head-Master at Shrewsbury, and in 1866 was appointed Regius Professor of Greek at Cambridge. He has published "The Public School Latin Grammar," 1871 (4th edition, 1876), and other classical works.

The Ven. WILLIAM LEE, D, D., Archdeacon of Dublin, Dublin. Born 1815. Educated at Clonmel and Trinity College, Dublin, where he was elected Fellow in 1839. He has published several works, but he is best known by his celebrated "Donnelan Lectures," for 1852, on the "Inspiration of Holy Scripture, its Nature and Proof."

The Rev. WILLIAM MILLIGAN, D. D., Professor of Divinity and Biblical Criticism, Aberdeen.

The Rev. WILLIAM F. MOULTON, D. D., Master of The Leys School, Cambridge. Born 1835. Educated at Woodhouse Grove School, and graduated at the London University in 1856. He entered the Wesleyan ministry, and was appointed Classical Tutor in the Wesleyan College, Richmond, in 1858, and in 1874 Head Master of the New Wesleyan School at Cambridge. He is the translator and editor of Winer's "Grammar of New Testament Greek."

The Rev. SAMUEL NEWTH, D. D., Principal of New College, Hampstead, London.

The Ven. EDWIN PALMER, D. D., Archdeacon of Oxford, Christ Church, Oxford. Born 1824 (brother of Roundell Palmer). Educated at the Charterhouse and Oxford, where he graduated 1845, and was Professor of the Latin Language and Literature in the University of Oxford from 1870 to 1878.

The Rev. ALEXANDER ROBERTS,

D. D., Professor of Humanity, St. Andrew's.

The Rev. FREDERICK HENRY AMBROSE SCRIVENER, LL.D., Prebendary, Hendon Vicarage, London, N. W. Born 1813. Educated at St. Olave's Grammar School, Southwark, and Cambridge, where he graduated B. A. 1835, and M. A. in 1838. His special study has been the criticism of the New Testament. His "Greek Testament" (7th edition) and "Plain Introduction to the Criticism of the New Testament" are text-books. "The Codex Bezæ" is the most elaborate of his writings. His "Cambridge Paragraph Bible of the Authorized English Version, with the Text Revised, and a Critical Introduction Prefixed," was published in 1873, and in 1875, "Six Popular Lectures on the Text of the New Testament." His services in biblical criticism have been recognized by the government of Great Britain granting to him an annual pension, since 1872, of $500.

The Rev. GEORGE VANCE SMITH, D. D., Parade, Carmarthen.

The Rev. CHARLES JOHN VAUGHAN, D. D., Master of the Temple, The Temple, London, E. C. Born 1816. Educated at Rugby and Cambridge, where he graduated as a brilliant scholar, as Senior Classic and Chancellor's Medallist, with the degree of B. A., in 1838. Became Head-Master of Harrow in 1844, and there continued till 1859. Early in 1860 he was appointed to the vicarage of Doncaster, which he held till 1869, when he was appointed Master of the Temple, London, where he is now a most distinguished and popular preacher.

The Rev. BROOKE FOSS WESTCOTT, D. D., Canon of Peterborough and Regius Professor of Divinity, Trinity College, Cambridge. Born 1825. Educated at Cambridge, where he took his B. A. degree in 1848, after a distinguished university career. He was an Assistant Master at Harrow from 1852 to 1869. He has written the "Elements of Gospel Harmony," 1851; the "History of the Canon of the New Testament," 1855; the "History of the English Bible," 1869, and other works.

The Rev. J. TROUTBECK (Secretary), Dean's Yard, Westminster.

N. T. Company, 25.

Active members in both Companies, 52.

NOTE.—The English New Testament Company has lost—by death, the Right Rev. Dr. SAMUEL WILBERFORCE, Bishop of Winchester, d. 1873; the Very Rev. Dr. HENRY ALFORD, Dean of Canterbury, d. 1871; the Rev. DR. JOHN EADIE, Professor of Biblical Literature in the United Presbyterian Church, Glasgow, d. 1876; and Mr. SAMUEL PRIDEAUX TREGELLES, LL.D. (who was prevented by ill health from taking any part in the work), d. 1875; and by resignation, the Rev. Dr. CHARLES MERIVALE, Dean of Ely.

The Rev. F. C. COOK, Canon of Exeter, the Rev. Dr. E. B. PUSEY, who were asked to join the O. T. Company, and the Rev. Dr. J. H. NEWMAN, who was asked to join the N. T. Company, declined to serve.

II. AMERICAN REVISION COMMITTEE.

GENERAL OFFICERS OF THE COMMITTEE:

PHILIP SCHAFF, D. D., LL.D., President.
GEORGE E. DAY, D. D., Secretary.

1. OLD TESTAMENT COMPANY.

Professor WM. HENRY GREEN, D. D., LL.D. (Chairman), Theological Seminary, Princeton, N. J. Born in Burlington county, New Jersey, January 27, 1825. Graduated at Lafayette College, Easton, Pa., 1840; studied divinity at Princeton Theological Seminary; ordained 1848, and pastor of the Central Presbyterian Church, Philadelphia, 1849; elected Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, and still retains that position. Professor Green is the author of a Hebrew Grammar and Chrestomathy, or Book of Instruction in Hebrew, and other scholarly works.

Professor GEORGE E. DAY, D. D. (Secretary), Divinity School of Yale College, New Haven, Conn. Born at Pittsfield, Mass., March 19, 1815. Graduated at Yale College, 1833, and at the Yale Theological Seminary in 1838; pastor at Marlboro' and Northampton, Mass.; received the degree of Doctor of Divinity from Marietta College, 1856; Professor of Hebrew at Lane Theological Seminary, Cincinnati, and since 1866 Professor of Hebrew Literature and Biblical Theology in Yale College; Editor of the "Theological Eclectic," and Associate Editor of the "Bibliotheca Sacra;" one of the translators of Lange's "Commentary," and a contrib-

utor to Smith's "Bible Dictionary."

Professor CHARLES A. AIKEN, D. D., Theological Seminary, Princeton, N. J. Born at Manchester, Vt., October 30, 1827. Graduated at Dartmouth College, 1846, and Andover Theological Seminary, 1853; pastor of a Congregational church in Yarmouth, Me., 1854–59; Professor of Latin at Dartmouth, 1859–66; Professor of Latin at Princeton, 1866–69; President of Union College, 1869–71; Professor of Christian Ethics and Apologetics in Princeton Theological Seminary since 1871.

The Rev. TALBOT W. CHAMBERS, D. D., Collegiate Reformed Dutch Church, N. Y.

Professor THOMAS J. CONANT, D. D., Brooklyn, N. Y. Born at Brandon, Vt., December 13, 1802. Graduated at Middlebury College, 1823; Instructor in Columbian College, Washington, D. C.; Professor in Waterville College (now Colby University), Me., 1833; Professor of Biblical Literature in Hamilton Theological Seminary, New York, 1835; studied at Halle and Berlin; translated the Hebrew Grammar of Gesenius; Professor in the Theological Seminary, Rochester, New York, 1850–58; one of the translators of the Scriptures as issued by the "American Bible Union."

Professor JOHN DE WITT, D.D., Theological Seminary, New Brunswick, N. J.

Professor GEORGE EMLEN HARE, D.D., LL.D., Divinity School, Philadelphia. Born at Philadelphia, September 4, 1808. Graduated at Union College, 1825; Rector of St. John's, Carlisle, 1830–34, of Trinity Church, Princeton, N. J., 1834–43; and of St. Matthew's, Philadelphia, 1844; Professor of Biblical Learning in the Protestant Episcopal Divinity School, Philadelphia.

Professor CHARLES P. KRAUTH, D. D., LL.D., Vice-Provost of the University of Pennsylvania, Philadelphia. Born at Martinsburg, Va., March 17, 1823. Graduated at Pennsylvania College, Gettysburg, 1839; ordained, 1842; pastor at Winchester, Va., 1848–55; Pittsburg, Pa., 1855–59; St. Mark's,

Philadelphia, 1859–64; also performed ministerial service at Canton, Md., and in St. Stephen's and St. Peter's, Philadelphia; Editor of "The Lutheran," 1861; Norton Professor in the Lutheran Theological Seminary, Philadelphia; Professor of Intellectual and Moral Philosophy in the University of Pennsylvania, 1868, and Vice-Provost of the same institution since 1873. He has been a voluminous author, and possesses a library of great value.

Professor CHARLES M. MEAD, D. D., Theological Seminary, Andover, Mass. Born at Cornwall, Vt., January 28, 1836. Graduated at Middlebury College, Vt., 1856; studied in Germany, 1863–66; Professor of Hebrew at Andover Theological Seminary since 1866.

Professor HOWARD OSGOOD, D. D., Theological Seminary, Rochester, N. Y.

Professor JOSEPH PACKARD, D. D., Theological Seminary, Alexandria, Va.

Professor CALVIN E. STOWE, D. D., Hartford, Conn. Born at Natick, Mass., April 6, 1802. Graduated at Bowdoin College, Brunswick, Me., 1824, and at Andover Theological Seminary, 1828; Assistant Professor of Sacred Literature at Andover, and Assistant Editor of the Boston "Recorder," 1828–30; Professor in Dartmouth College, 1830–33; Lane Theological Seminary, 1833–50; Bowdoin College, 1850–52; Andover Theological Seminary, 1852–64; the author of the "Origin and History of the Books of the Bible" and several other works of biblical knowledge. He is the husband of Harriet Beecher Stowe, so well known by her writings.

Professor JAMES STRONG, S.T.D., Theological Seminary, Madison, N. J. Born in New York, August 14, 1822. Graduated at Wesleyan University, Middletown, Conn., 1844; Teacher in Troy Conference Seminary, Poultney, Vt., 1844–46; projected and built the Flushing Railroad, of which he was President; received the degree of Doctor of Sacred Theology from Wesleyan University, 1856; Professor of Biblical Literature and acting President

of Troy University, 1858–61; Professor in Drew Theological Seminary since 1868; was associated with the late Dr. McClintock in compiling the "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature."

Professor C. V. A. VAN DYCK, D.D., M.D., Beirŭt, Syria (Advisory Member on questions of Arabic).

O. T. Company, 14.

NOTE.—The American Old Testament Company has lost by death. TAYLER LEWIS, LL.D., Professor Emeritus of Greek and Hebrew, Union College, Schenectady, N. Y., d. 1877.

2. NEW TESTAMENT COMPANY.

Ex-Pres. THEODORE DWIGHT WOOLSEY, D.D., LL.D. (Chairman), New Haven, Conn. Born in New York, October 31, 1801. Graduated at Yale College in 1820; studied theology at Princeton and in Germany; Professor of the Greek Language and Literature in Yale College, 1831–46; President of Yale College, 1846–71; received the degree of LL.D. from Wesleyan University, 1845, and of S.T.D. from Harvard in 1847; edited several Greek plays; has written various works upon international law and political science which have had a wide influence; is acknowledged to be among the foremost of living scholars.

Professor J. HENRY THAYER, D.D. (Secretary), Theological Seminary, Andover, Mass. Born in Boston, Mass., November 7, 1828. Graduated at Harvard College in 1850, and at Andover Theological Seminary, 1857; minister of the Evangelical Congregational Church, Quincy, Mass, 1858; pastor of Crombie Street Church, Salem, Mass., 1859–64; Chaplain of the Fortieth Regiment of Massachusetts Volunteers, 1862–63; Professor of Sacred Literature in Andover Theological Seminary since 1864; translated Winer's "New Testament Grammar."

Professor EZRA ABBOT, D.D., LL.D., Divinity School, Harvard University, Cambridge, Mass. Born in Jackson, Me., April 29, 1819. Graduated at Bowdoin College, 1840; Assistant Librarian at Harvard, 1856, and, since 1872, Professor of New Testament Criticism and Interpretation in the Cambridge Divinity School. He was asso-

ciated with Professor Hackett in editing the American revision of Smith's "Bible Dictionary," and is known as a scholar of remarkable attainments.

The Rev. J. K. Burr, D. D., Trenton, New Jersey.

President Thomas Chase, LL.D., Haverford College, Pa. Born at Worcester, Mass., June 16, 1827. Graduated at Harvard College, 1848; Tutor and Latin Professor at Harvard for three years; studied at the University of Berlin, Germany, 1853–55; Professor of Philology and Classic Literature at Haverford College, Pa., since 1855, and now President of that institution.

Chancellor Howard Crosby, D. D., LL. D., New York University, New York. Born in New York City, February 27, 1826. Graduated at the University of the City of New York, 1844; Professor of Greek in that institution in 1851; Professor of Greek in Rutgers College, New Jersey, in 1859; Pastor of First Presbyterian Church, New Brunswick, New Jersey, 1861–62; pastor of Fourth Avenue Presbyterian Church, New York City, since 1863, and Chancellor of the University of New York since 1870.

Professor Timothy Dwight, D. D., Divinity School of Yale College, New Haven, Conn.; a grandson of the celebrated Timothy Dwight, President of Yale College. Graduated at Yale College, 1849; Professor of Sacred Literature in Yale Theological Seminary since 1858.

Professor A. C. Kendrick, D. D., LL.D., University of Rochester, Rochester, N. Y. Born at Poultney, Vt., December 7, 1809. Graduated at Hamilton College, Clinton, N. Y., 1831; Professor of Ancient Languages at Hamilton (now Madison) University, 1831–50; Professor of Greek in the University of Rochester since 1850; has edited several Greek books, and was one of the translators of Lange's "Biblical Commentary."

The Right Rev. Alfred Lee, D. D., Bishop of the Diocese of Delaware. Born at Cambridge, Mass., September 9, 1807. Graduated at Harvard College, 1827; practised law at Norwich, Conn., 1831–33; studied

in the General Theological Seminary of the Protestant Episcopal Church, New York; ordained Deacon in 1837, and Priest, 1838; Rector of Calvary Church, Rockdale, Del., 1838–41; Bishop of Delaware since 1841.

Professor MATTHEW B. RIDDLE, D. D., Theological Seminary, Hartford, Conn.

Professor PHILIP SCHAFF, D. D., LL.D., Union Theological Seminary, New York. Born in Switzerland, January 1, 1819. Educated at Stuttgart, Tübingen, Halle, and Berlin; took the degree of B. D.; travelled in France, Switzerland, and Italy; lectured in the University of Berlin, 1842–44; upon the recommendation of Neander, Tholuck, and others was invited to a professorship in the Theological Seminary of the German Reformed Church at Mercersburg, Pa.; held this position 1844–63; lectured on Church History in the Theological Seminaries at Hartford, Andover, and New York; Professor of Sacred Literature in the Union Theological Seminary, New York City, since 1870. The list of his publications would be too voluminous for insertion here. Among them are a "History of the Apostolic Church," "History of the Christian Church," Lange's "Critical, Theological, and Homiletical Commentary on the Bible" (translated from the German), "Dictionary of the Bible," "Christian Catechism," etc.

Professor CHARLES SHORT, LL.D. (Secretary), New York. Born at Haverhill, Mass., 1821. Studied at Bradford, and Philips Academy at Andover. Graduated at Harvard, 1846; instructor at Philips Academy, Roxbury, Mass., and Philadelphia; President and Professor of Kenyon College, 1863–67; Professor of Latin, Columbia College, 1868; revised Andrews' Freund's "Latin Dictionary."

The Rev. EDWARD A. WASHBURN, D. D., Calvary Church, New York. Born at Boston, Mass., April 16, 1819. Graduated at Harvard College, 1838; studied in the Theological Seminaries at Andover and New Haven; Rector of St. Paul's (Episcopal) Church, Newburyport, Mass., 1844–51; Rector of St. John's, Hartford, Conn.,

and Professor of Church Polity in the Berkeley Divinity School, Middletown, 1853–62; Rector of St. Mark's, Philadelphia, 1862–65; Rector of Calvary Church, New York, from 1865 until the spring of 1881, when he died greatly lamented.

N. T. Company, 13.
In both Companies, 27.

NOTE.—The American New Testament Company has lost—by death, JAMES HADLEY, LL.D., Professor of Greek, Yale College, Conn. (who attended the first session), died 1872; Professor HENRY BOYNTON SMITH, D. D., LL.D., Union Theological Seminary, New York (who attended one session, and resigned from ill health), died 1877; Professor HORATIO B. HACKETT, D. D., LL.D., Theological Seminary, Rochester, N. Y., died 1876; and Professor CHARLES HODGE, D. D., LL.D., Theological Seminary, Princeton, N. J. (who never attended the meetings, but corresponded with the Committee), died 1878; and by resignation, Rev. G. R. CROOKS, D. D., New York, and Rev. W. F. WARREN, D. D., Boston (who accepted the original appointment, but found it impossible to attend).

A number of Bishops of the Protestant Episcopal Church and Professors of sacred learning, who had been invited to join the American Committee at its first organization in 1871, declined from want of time or other reasons, but expressed interest in the work and confidence in its success.

THE GOSPEL ACCORDING TO

S. MATTHEW.

1 [a]The book of the [b]generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat [c]Ram; 4 and [c]Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and 6 Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat [d]Asa; 8 and [d]Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat [e]Amon; and [e]Amon begat Josiah; and 11 Josiah begat Jechoniah and his brethren, at the time of the [f]carrying away to Babylon.

12 And after the [f]carrying away to Babylon, Jechoniah begat [g]Shealtiel; and [g]Shealtiel begat Zerubbabel; 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations

[a] Or, *The Genealogy of Jesus Christ* [b] Or, *birth*: as in ver. 18. [c] Gr. *Aram.* [d] Gr. *Asaph.* [e] Gr. *Amos.* [f] Or, *removal to Babylon* [g] Gr. *Salathiel.*

from Abraham unto David are fourteen generations; and from David unto the [a] carrying away to Babylon fourteen generations; and from the [a] carrying away to Babylon unto the Christ fourteen generations.

18 Now the [b] birth [c] of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the [d] Holy Ghost. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [e] conceived in her is of the Holy Ghost. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall
be with child, and shall
bring forth a son,
And they shall call his name
[f] Immanuel;

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, [g] wise men from the east came to Jerusalem, saying, 2 [h] Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where

[a] Or, *removal to Babylon* [b] Or, *generation*: as in ver. 1. [c] Some ancient authorities read *of the Christ.* [d] Or, *Holy Spirit*: and so throughout this book. [e] Gr. *begotten.* [f] Gr. *Emmanuel.* [g] Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12. [h] Or, *Where is the King of the Jews that is born?*



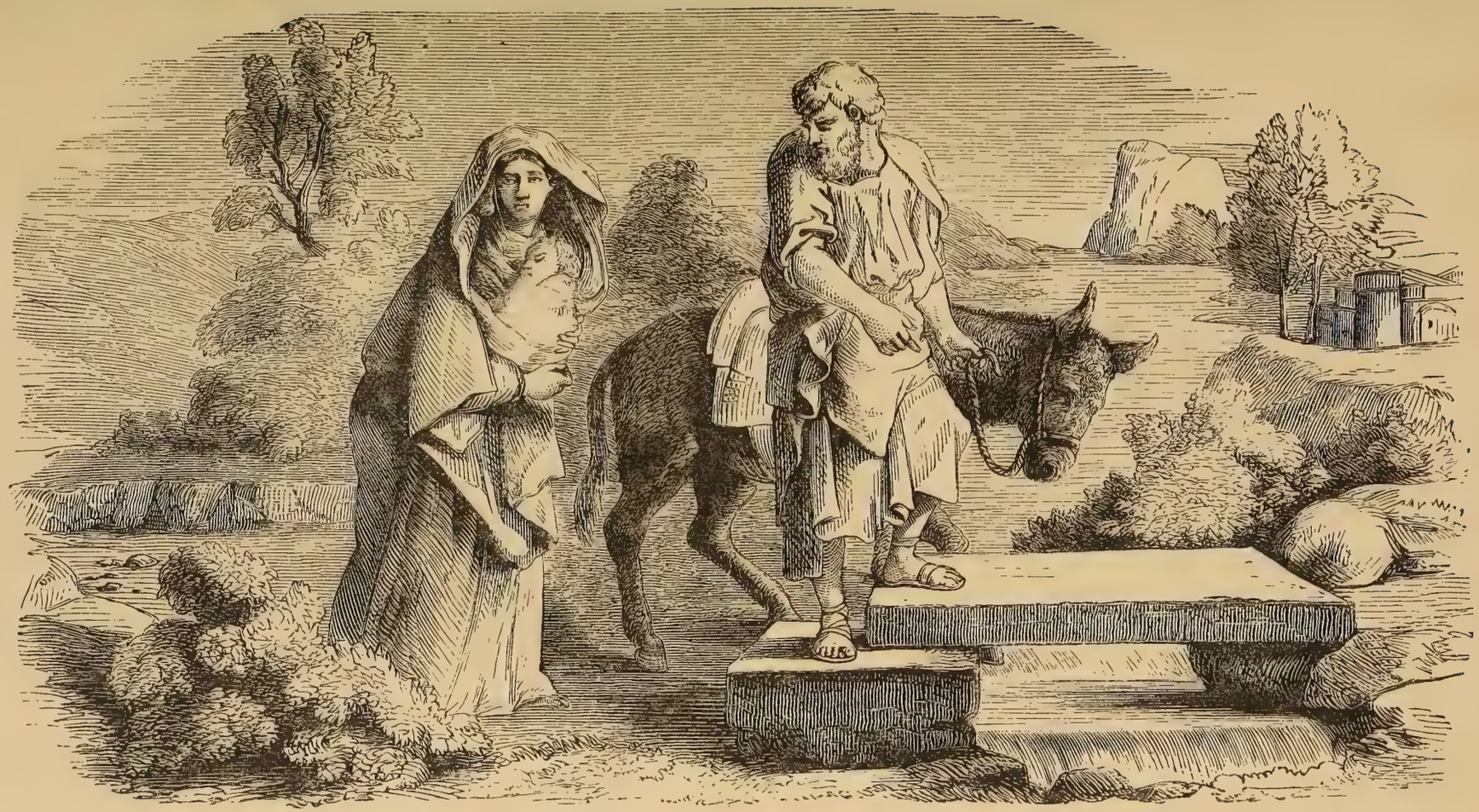
THE ANGEL APPEARING TO JOSEPH. Matt. i. 20.



THE STAR IN THE EAST. Matt. ii 2.



THE NATIVITY. Matt. ii. 11.



THE FLIGHT INTO EGYPT. Matt. ii. 14.

the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written [a] by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [b] wise men, and learned of them carefully [c] what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: 15 that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. 16 Then Herod, when he saw that he was mocked of the [b] wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time

[a] Or, *through* [b] Gr. *Magi.* [c] Or, *the time of the star that appeared*

which he had carefully learned of the [a] wise men. [17] Then was fulfilled that which was spoken [b] by Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, [20] Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. [21] And he arose and took the young child and his mother, and came into the land of Israel. [22] But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee, [23] and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [b] by the prophets, that he should be called a Nazarene.

3 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, [2] Repent ye; for the kingdom of heaven is at hand. [3] For this is he that was spoken of [b] by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

[4] Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. [5] Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; [6] and they were baptized of him in the river Jordan, confessing their sins. [7] But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? [8] Bring forth therefore fruit worthy of

[a] Gr. *Magi.* [b] Or, *through*

[a]repentance: [9]and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [10]And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. [11]I indeed baptize you [b]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [c]worthy to bear: he shall baptize you [b]with the Holy Ghost and *with* fire: [12]whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. [14]But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? [15]But Jesus answering said unto him, Suffer [d]*it* now: for thus it becometh us to fulfil all righteousness. Then he sufferetth him. [16]And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [e]unto him, and he saw the Spirit of God descending as a dove, and coming upon him; [17]and lo, a voice out of the heavens, saying, [f]This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [2]And when he had fasted forty days and forty nights, he afterward hungered. [3]And the tempter came and said unto him, If thou art the Son of God, command that these stones become [g]bread. But he answered and said, [4]It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. [5]Then the devil taketh him into the holy city; and he set him on the [h]pinnacle of the temple, and saith unto him, [6]If

[a] Or, *your repentance* [b] Or, *in* [c] Gr. *sufficient.* [d] Or, me [e] Some ancient authorities omit *unto him.* [f] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18. [g] Gr. *loaves.* [h] Gr. *wing.*

thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he withdrew into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken [a] by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
[b] Toward the sea, beyond Jordan,
Galilee of the [c] Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw other two brethren, [d] James

[a] Or, *through* [b] Gr. *The way of the sea.* [c] Gr. *nations*: and so elsewhere. [d] Or, *Jacob*: and so elsewhere.



THE SERMON ON THE MOUNT. Matt. v. 1.

the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

23 And [a]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [b]gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, [c]possessed with devils, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 [d]Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the

[a] Some ancient authorities read *he*. [b] Or, *good tidings*: and so elsewhere. [c] Or, *demoniacs*
[d] Some ancient authorities transpose ver. 4 and 5.

earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: 22 but I say unto you, that every one who is angry with his brother[a] shall be in danger of the judgement; and whosoever[a] shall say to his brother, [b]Raca, shall be in danger of the council; and whosoever shall say, [c]Thou fool, shall be in danger [d]of the [e]hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge

[a] Many ancient authorities insert *without cause.* [b] An expression of contempt. [c] Or, *Moreh*, a Hebrew expression of condemnation. [d] Gr. *unto* or *into.* [e] Gr. *Gehenna of fire.*

[a] deliver thee to the officer, and thou be cast into prison. [26] Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit adultery: [28] but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. [29] And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into [b] hell. [30] And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into [b] hell. [31] It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: [32] but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, [34] Swear not at all; neither by the heaven, for it is the throne of God; [35] nor by the earth, for it is the footstool of his feet; nor [c] by Jerusalem, for it is the city of the great King. [36] Neither shalt thou swear by thy head, for thou canst not make one hair white or black. [37] [d] But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [e] the evil *one*.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: [39] but I say unto you, Resist not [f] him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. [40] And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. [41] And whosoever shall [g] compel thee to go one mile, go with

[a] Some ancient authorities omit *deliver thee.* [b] Gr. *Gehenna.* [c] Or, *toward* [d] Some ancient authorities read *But your speech shall be.* [e] Or, *evil*: as in ver. 39; vi. 13. [f] Or, *evil* [g] Gr. *impress.*

him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the [a] publicans the same? 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

6 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for [b] your Father

[a] That is, *collectors or renters of Roman taxes*: and so elsewhere. [b] Some ancient authorities read *God your Father*.

knoweth what things ye have need of, before ye ask him. [9] After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. [10] Thy kingdom come. Thy will be done, as in heaven, so on earth. [11] Give us this day [a] our daily bread. [12] And forgive us our debts, as we also have forgiven our debtors. [13] And bring us not into temptation, but deliver us from [b] the evil *one*.[c] [14] For if ye forgive men their trespasses, your heavenly Father will also forgive you. [15] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. [17] But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, [18] but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves [d] break through and steal: [20] but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not [d] break through nor steal: [21] for where thy treasure is, there will thy heart be also. [22] The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. [23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! [24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. [25] Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is

[a] Gr. *our bread for the coming day.* [b] Or, *evil* [c] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.* [d] Gr. *dig through.*

not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto his [a]stature? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7 Judge not, that ye be not judged. 2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened

[a] Or, *age*

unto you: [8] for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [9] Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; [10] or if he shall ask for a fish, will give him a serpent? [11] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? [12] All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide [a]is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. [14] [b] For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. [16] By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? [17] Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. [18] A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. [19] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [20] Therefore by their fruits ye shall know them. [21] Not every one that saith unto me, Lord, Lord, shall enter into the kingdon of heaven; but he that doeth the will of my Father which is in heaven. [22] Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out [c]devils, and by thy name do many [d]mighty works? [23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [24] Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house

[a] Some ancient authorities omit *is the gate.* [b] Many ancient authorities read *How narrow is the gate, &c.* [c] Gr. *demons.* [d] Gr. *powers.*

upon the rock: [25] and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. [26] And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: [27] and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: [29] for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, great multitudes followed him. [2] And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. [3] And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. [4] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, [6] and saying, Lord, my [a] servant lieth in the house sick of the palsy, grievously tormented. [7] And he saith unto him, I will come and heal him. [8] And the centurion answered and said, Lord, I am not [b] worthy that thou shouldest come under my roof: but only say [c] the word, and my [a] servant shall be healed. [9] For I also am a man [d] under authority, having under myself soldiers: and I say unto this one, Go, and he goeth; and to another, Come, and he cometh; and to my [e] servant, Do this, and he doeth it. [10] And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [f] I have not found so great faith, no, not

[a] Or, *boy* [b] Gr. *sufficient.* [c] Gr. *with a word.* [d] Some ancient authorities insert *set*: as in Luke vii. 8. [e] Gr. *bondservant.* [f] Many ancient authorities read *With no man in Israel have I found so great faith.*



CHRIST HEALING THE SICK. Matt. viii. 16.

in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall [a] sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the [b] servant was healed in that hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him. 16 And when even was come, they brought unto him many [c] possessed with devils: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken [d] by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And there came [e] a scribe, and said unto him, [f] Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [g] nests; but the Son of man has not where to lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23 And when he was entered into a boat, his disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him, saying, Save, Lord; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 And the men marvelled, say-

[a] Gr. *recline.* [b] Or, *boy* [c] Or, *demoniacs* [d] Or, *through* [e] Gr. *one scribe.* [f] Or, *Teacher* [g] Gr. *lodging-places.*

ing, What manner of man is this, that even the winds and the sea obey him?

28 And when he was come to the other side into the country of the Gadarenes, there met him two [a]possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. 29 And behold, they cried out, saying, What have we to do with thee, thou son of God? art thou come hither to torment us before the time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the [b]devils besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were [a]possessed with devils. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into his own city. 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [c]Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus [d]knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath [e]power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which had given such [e]power unto men.

9 And as Jesus passed by

[a] Or, *demoniacs* [b] Gr. *demons.* [c] Gr. *Child.* [d] Many ancient authorities read *seeing.* [e] Or, *authority*

from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he [a] sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your [b] Master with the publicans and sinners? 12 But when he heard it, he said, They that are [c] whole have no need of a physician, but they that are sick. 13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast [d] oft, but thy disciples fast not? 15 And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. 16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. 17 Neither do *men* put new wine into old [e] wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

18 While he spake these things unto them, behold, there came [f] a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be [g] made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [h] made thee

[a] Gr. *reclined*: and so always. [b] Or, *Teacher* [c] Gr. *strong*. [d] Some ancient authorities omit *oft*. [e] That is, *skins used as bottles*. [f] Gr. *one ruler*. [g] Or, *saved* [h] Or, *saved thee*

whole. And the woman was [a]made whole from that hour. [23] And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: [24] for the damsel is not dead, but sleepeth. And they laughed him to scorn. [25] But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. [26] And [b]the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. [28] And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. [29] Then touched he their eyes, saying, According to your faith be it done unto you. [30] And their eyes were opened. And Jesus [c]strictly charged them, saying, See that no man know it. [31] But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a [d]devil. [33] And when the [d]devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. [34] But the Pharisees said, [e]By the prince of the [f]devils casteth he out [f]devils.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. [36] But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. [37] Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. [38] Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

10 And he called unto him his twelve disciples, and

[a] Or, *saved* [b] Gr. *this fame.* [c] Or, *sternly* [d] Gr. *demon.* [e] Or, *In* [f] Gr. *demons.*

gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus; 4 Simon the [a] Cananæan, and Judas Iscariot, who also [b] betrayed him. 5 These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out [c] devils: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your [d] purses; 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [e] harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a

[a] Or, *Zealot.* See Luke vi. 15; Acts i. 13. [b] Or, *delivered him up*: and so always. [c] Gr. *demons.* [d] Gr. *girdles.* [e] Or, *simple*

testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [a] cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his [b] master, nor a [c] servant above his lord. 25 It is enough for the disciple that he be as his [b] master, and the [c] servant as his lord. If they have called the master of the house [d] Beelzebub, how much more *shall they call* them of his household! 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in [e] hell. 29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore; ye are of more value than many sparrows. 32 Every one therefore who shall confess [f] me before men, [g] him will I also confess before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [h] send peace on the earth:

[a] Or, *put them to death* [b] Or, *teacher* [c] Gr. *bondservant.* [d] Gr. *Beelzebul*: and so elsewhere. [e] Gr. *Gehenna.* [f] Gr. *in me.* [g] Gr. *in him.* [h] Gr. *cast.*

I came not to [a] send peace, but a sword. [35] For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: [36] and a man's foes *shall be* they of his own household. [37] He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. [38] And he that doth not take his cross and follow after me, is not worthy of me. [39] He that [b] findeth his [c] life shall lose it; and he that [d] loseth his [c] life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. [41] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. [42] And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, [3] Art thou he that cometh, or look we for another? [4] And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: [5] the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [e] good tidings preached to them. [6] And blessed is he, whosoever shall find none occasion of stumbling in me. [7] And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? [8] But what went ye out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in

[a] Gr. *cast.* [b] Or, *found* [c] Or, *soul* [d] Or, *lost* [e] Or, *the gospel*

kings' houses. 9 [a] But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

Behold, I send my messenger
before thy face,
Who shall prepare thy way
before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is [b] but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive [c] *it*, this is Elijah, which is to come. 15 He that hath ears [d] to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, 17 We piped unto you, and ye did not dance; we wailed, and ye did not [e] mourn. 18 For John came neither eating nor drinking, and they say, He hath a [f] devil. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom [g] is justified by her [h] works.

20 Then began he to upbraid the cities wherein most of his [i] mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [i] mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt [k] go down unto Hades: for if the [i] mighty works had been done in Sodom which were done in thee, it

[a] Many ancient authorities read *But what went ye out to see? a prophet?* [b] Gr. *lesser.* [c] Or, him [d] Some ancient authorities omit *to hear.* [e] Gr. *beat the breast.* [f] Gr. *demon.* [g] Or, *was* [h] Many ancient authorities read *children*: as in Luke vii. 35. [i] Gr. *powers.* [k] Many ancient authorities read *be brought down.*

would have remained until this day. 24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

25 At that season Jesus answered and said, I [a]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, [b]for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 how he entered into the house of God, and [c]did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that [d]one greater than the temple is here. 7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he

[a] Or, *praise* [b] Or, *that* [c] Some ancient authorities read *they did eat.* [d] Gr. *a greater thing.*

said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him. 15 And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken [a] by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

22 Then was brought unto him [b] one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out [c] devils, but [d] by Beelzebub the prince of the [c] devils. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I [d] by Beelzebub cast out [c] devils, [d] by whom do your sons

[a] Or, *through* [b] Or, *a demoniac* [c] Gr. *demons.* [d] Or, *in*

cast them out? therefore shall they be your judges. 28 But if I [a] by the Spirit of God cast out [b] devils, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven [c] unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [d] world, nor in that which is to come. 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and Pharisees answered him, saying, [e] Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the [f] whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [g] a greater

[a] Or, *in* [b] Gr. *demons.* [c] Some ancient authorities read *unto you men.* [d] Or, *age* [e] Or, *Teacher* [f] Gr. *sea-monster.* [g] Gr. *more than.*

than Jonah is here. 42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [a] a greater than Solomon is here. 43 But the unclean spirit, when [b] he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then [b] he saith, I will return into my house whence I came out; and when [b] he is come, [b] he findeth it empty, swept, and garnished. 45 Then goeth [b] he, and taketh with [c] himself seven other spirits more evil than [c] himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 [d] And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

13 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And

[a] Gr. *more than.* [b] Or, *it* [c] Or, *itself* [d] Some ancient authorities omit ver. 47.


THE
PARABLE OF THE TARES.
MATT. XIII.

others fell upon the thorns; and the thorns grew up, and choked them: [8] and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. [9] He that hath ears[a], let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? [11] And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. [12] For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. [13] Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. [14] And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

[16] But blessed are your eyes, for they see; and your ears, for they hear. [17] For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. [18] Hear then ye the parable of the sower. [19] When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. [20] And he that was sown upon the rocky places, this is he that heareth the word, and straight-

[a] Some ancient authorities add here, and in ver. 43, *to hear:* as in Mark iv. 9; Luke viii. 8.

way with joy receiveth it; [21] yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. [22] And he that was sown among the thorns, this is he that heareth the word; and the care of the [a] world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. [23] And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: [25] but while men slept, his enemy came and sowed [b] tares also among the wheat, and went away. [26] But when the blade sprang up, and brought forth fruit, then appeared the tares also. [27] And the [c] servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? [28] And he said unto them, [d] An enemy hath done this. And the [c] servants say unto him, Wilt thou then that we go and gather them up? [29] But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. [30] Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: [32] which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven,

[a] Or, *age* [b] Or, *darnel* [c] Gr. *bondservants.* [d] Gr. *A man* that is *an enemy.*

which a woman took, and hid in three [a] measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken [b] by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [c] of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; 38 and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy that sowed them is the devil: and the harvest is [d] the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in [d] the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and [e] in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

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[a] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. [b] Or, *through* [c] Many ancient authorities omit *of the world.* [d] Or, *the consummation of the age* [e] Or, *for joy thereof*

47 Again, the kingdom of heaven is like unto a [a]net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in [b]the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence. 54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these [c]mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were [d]offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many [c]mighty works there because of their unbelief.

14 At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, be-

[a] Gr. *drag-net.* [b] Or, *the consummation of the age* [c] Gr. *powers.* [d] Gr. *caused to stumble.*



JESUS FEEDING THE MULTITUDE. Matt. xiv. 15.

cause they counted him as a prophet. [6] But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. [7] Whereupon he promised with an oath to give her whatsoever she should ask. [8] And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. [9] And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; [10] and he sent, and beheaded John in the prison. [11] And his head was brought in a charger, and given to the damsel: and she brought it to her mother. [12] And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him [a] on foot from the cities. [14] And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. [15] And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. [16] But Jesus said unto them, They have no need to go away; give ye them to eat. [17] And they say unto him, We have here but five loaves, and two fishes. [18] And he said, Bring them hither to me. [19] And he commanded the multitudes to [b] sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. [20] And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. [21] And they that did eat were about five thousand men, beside women and children.

22 And straightway he constrained the disciples to enter into the boat, and to go before

[a] Or, *by land* [b] Gr. *recline*

him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. 24 But the boat [a] was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters, [b] to come to Jesus. 30 But when he saw the wind [c], he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 4 For God said, Hon-

[a] Some ancient authorities read *was many furlongs distant from the land.* [b] Some ancient authorities read *and came.* [c] Many ancient authorities add *strong.*



PETER SAVED BY JESUS. Matt. iv. 25.

our thy father and thy mother: and, He that speaketh evil of father or mother, let him [a]die the death. [5]But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God*; [6]he shall not honour his father[b]. And ye have made void the [c]word of God because of your tradition. [7]Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

[10]And he called to him the multitude, and said unto them, Hear, and understand: [11]Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. [12]Then came the disciples, and said unto him, Knowest thou that the Pharisees were [d]offended, when they heard this saying? [13]But he answered and said, Every [e]plant which my heavenly Father planted not, shall be rooted up. [14]Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. [15]And Peter answered and said unto him, Declare unto us the parable. [16]And he said, Are ye also even yet without understanding? [17]Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? [18]But the things which proceed out of the mouth come forth out of the heart; and they defile the man. [19]For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: [20]these are the things which defile the man: but to eat with unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. [22]And behold, a Canaanitish woman came out from those borders,

[a] Or, *surely die* [b] Some ancient authorities add *or his mother.* [c] Some ancient authorities read *law*
[d] Gr. *caused to stumble.* [e] Gr. *planting.*

and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a [a] devil. [23] But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. [24] But he answered and said, I was not sent but unto the lost sheep of the house of Israel. [25] But she came and worshipped him, saying, Lord, help me. [26] And he answered and said, It is not meet to take the children's [b] bread and cast it to the dogs. [27] But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. [28] Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. [30] And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: [31] insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. [33] And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? [34] And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. [35] And he commanded the multitude to sit down on the ground; [36] and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to

[a] Gr. *demon.* [b] Or, *loaf*

the multitudes. [37] And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. [38] And they that did eat were four thousand men, beside women and children. [39] And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

16 And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. [2] But he answered and said unto them, [a] When it is evening, ye say, *It will be* fair weather: for the heaven is red. [3] And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. [4] An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and forgot to take [b] bread. [6] And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. [7] And they reasoned among themselves, saying, [c] We took no [b] bread. [8] And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no [b] bread? [9] Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many [d] baskets ye took up? [10] Neither the seven loaves of the four thousand, and how many [d] baskets ye took up? [11] How is it that ye do not perceive that I spake not to you concerning [b] bread? But beware of the leaven of the Pharisees and Sadducees. [12] Then understood they how that he bade them not beware of the leaven of [b] bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, say-

[a] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities. [b] Gr. *loaves.* [c] Or, It is *because we took no bread.* [d] *Basket* in ver. 9 and 10 represents different Greek words.

ing, Who do men say [a] that the Son of man is? [14] And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. [15] He saith unto them, But who say ye that I am? [16] And Simon Peter answered and said, Thou art the Christ, the Son of the living God. [17] And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. [18] And I also say unto thee, that thou art [b] Peter, and upon this [c] rock I will build my church; and the gates of Hades shall not prevail against it. [19] I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. [20] Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began [d] Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. [22] And Peter took him, and began to rebuke him, saying, [e] Be it far from thee, Lord: this shall never be unto thee. [23] But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. [24] Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. [25] For whosoever would save his [f] life shall lose it, and whosoever shall lose his [f] life for my sake shall find it. [26] For what shall a man be profited, if he shall gain the whole world, and forfeit his [f] life? or what shall a man give in exchange for his [f] life? [27] For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto

[a] Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18. [b] Gr. *Petros.* [c] Gr. *petra.* [d] Some ancient authorities read *Jesus Christ.* [e] Or, God *have mercy on thee* [f] Or, *soul*

every man according to his [a]deeds. [28]Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: [2]and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. [3]And behold, there appeared unto them Moses and Elijah talking with him. [4]And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [b]tabernacles; one for thee, and one for Moses, and one for Elijah. [5]While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. [6]And when the disciples heard it, they fell on their face, and were sore afraid. [7]And Jesus came and touched them and said, Arise, and be not afraid. [8]And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. [10]And his disciples asked him, saying, Why then say the scribes that Elijah must first come? [11]And he answered and said, Elijah indeed cometh, and shall restore all things: [12]but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. [13]Then understood the disciples that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, [15]Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. [16]And I brought him to thy

[a] Gr. *doing.* [b] Or, *booths*

disciples, and they could not cure him. [17]And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. [18]And Jesus rebuked him; and the [a]devil went out from him: and the boy was cured from that hour. [19]Then came the disciples to Jesus apart, and said, Why could not we cast it out? [20]And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.[b]

22 And while they [c]abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; [23]and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the [d]half-shekel came to Peter, and said, Doth not your [e]master pay the [d]half-shekel? He saith, Yea. [25]And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? [26]And when he said, From strangers, Jesus said unto him, Therefore the sons are free. [27]But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [f]shekel: that take, and give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying, Who then is [g]greatest in the kingdom of heaven? [2]And he called to him a little child, and set him in the midst of them, [3]and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the

[a] Gr. *demon.* [b] Many authorities, some ancient, insert ver 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29. [c] Some ancient authorities read *were gathering themselves together.* [d] Gr. *didrachma.* [e] Or, *teacher* [f] Gr. *stater.* [g] Gr. *greater.*

kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the [a]greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [b]a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. 7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the [c]hell of fire. 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.[d] 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not [e]the will of [f]your Father which is in heaven, that one of these little ones should perish.

15 And if thy brother sin [g]against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or

[a] Gr. *greater.* [b] Gr. *a millstone turned by an ass.* [c] Gr. *Gehenna of fire.* [d] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10. [e] Gr. *a thing willed before your Father.* [f] Some ancient authorities read *my.* [g] Some ancient authorities omit *against thee.*

three every word may be established. 17 And if he refuse to hear them, tell it unto the [a]church: and if he refuse to hear the [a]church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until [b]seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his [c]servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [d]talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The [e]servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that [e]servant, being moved with compassion, released him, and forgave him the [f]debt. 28 But that [e]servant went out, and found one of his fellow-servants, which owed him a hundred [g]pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till

[a] Or, *congregation* [b] Or, *seventy times and seven* [c] Gr. *bondservants.* [d] This talent was probably worth about £240. [e] Gr. *bondservant.* [f] Gr. *loan.* [g] The word in the Greek denotes a coin worth about eight pence halfpenny.

he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked [a] servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

3 And there came unto him [b] Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause? 4 And he answered and said, Have ye not read, that he which [c] made *them* from the beginning made them male and female, and said, 5 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? 6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 And I say unto you, Whosoever shall put away his wife, [d] except for fornication, and shall marry another, committeth adultery: [e] and he that marrieth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so

[a] Gr. *bondservant.* [b] Many authorities, some ancient, insert *the.* [c] Some ancient authorities read *created.* [d] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32. [e] The following words, to the end of the verse, are omitted by some ancient authorities.

with his wife, it is not expedient to marry. [11] But he said unto them, All men cannot receive this saying, but they to whom it is given. [12] For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. [14] But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. [15] And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, [a] [b] Master, what good thing shall I do, that I may have eternal life? [17] And he said unto him, [c] Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. [18] He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, [19] Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. [20] The young man saith unto him, All these things have I observed: what lack I yet? [21] Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. [22] But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. [24] And again I say unto you, It is easier for a camel to go through a needle's

[a] Or, *Teacher* [b] Some ancient authorities read *Good Master.* See Mark x. 17; Luke xviii. 18. [c] Some ancient authorities read *Why callest thou me good? None is good save one,* even *God.* See Mark x. 18; Luke xviii. 19.

eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, [a] or children, or lands, for my name's sake, shall receive [b] a hundredfold, and shall inherit eternal life. 30 But many shall be last *that are* first; and first *that are* last.

20 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a [c] penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the marketplace idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a [c] penny. 10 And when the first came, they sup-

[a] Many ancient authorities add *or wife*: as in Luke xviii. 29. [b] Some ancient authorities read *manifold*. [c] See marginal note on ch. xviii. 28.

posed that they would receive more; and they likewise received every man a [a]penny. [11] And when they received it, they murmured against the householder, [12] saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the [b]scorching heat. [13] But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a [a]penny? [14] Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. [15] Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? [16] So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, [18] Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, [19] and deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. [21] And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. [22] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. [23] He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. [24] And when the ten heard it, they were moved with indignation concerning the two brethren. [25] But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. [26] Not so shall

[a] See marginal note on ch. xviii. 28. [b] Or, *hot wind*



TRIUMPHAL ENTRY OF CHRIST INTO JERUSALEM. Matt. xxi. 7.

it be among you: but whosoever would become great among you shall be your [a]minister; [27] and whosoever would be first among you shall be your [b]servant: [28] even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they went out from Jericho, a great multitude followed him. [30] And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. [31] And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. [32] And Jesus stood still, and called them, and said, What will ye that I should do unto you? [33] They say unto him, Lord, that our eyes may be opened. [34] And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, [2] saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. [3] And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. [4] Now this is come to pass, that it might be fulfilled which was spoken [c]by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, [7] and brought the ass, and the colt, and put on them their garments; and he sat thereon. [8] And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. [9] And the multitudes that

[a] Or, *servant* [b] Gr. *bondservant.* [c] Or, *through*

went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. [10] And when he was come into Jerusalem, all the city was stirred, saying, Who is this? [11] And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple [a] of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; [13] and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. [14] And the blind and the lame came to him in the temple: and he healed them. [15] But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, [16] Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? [17] And he left them, and went forth out of the city to Bethany, and lodged there.

18 Now in the morning as he returned to the city, he hungered. [19] And seeing [b] a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. [20] And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? [21] And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. [22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people

[a] Many ancient authorities omit *of God*. [b] Or, *a single*

came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one [a]question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A man had two sons; and he came to the first, and said, [b]Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31 Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his [c]servants to the husbandmen, to receive [d]his fruits. 35 And the husbandmen took his [c]servants, and beat one, and killed another, and stoned another. 36 Again, he sent other [c]servants more than the first: and they did unto them in like manner.

[a] Gr. *word.* [b] Gr. *Child.* [c] Gr. *bondservants.* [d] Or, *the fruits of it*

37 But afterward he sent unto
them his son, saying, They will
reverence my son. 38 But the
husbandmen, when they saw
the son, said among themselves,
This is the heir, come, let us
kill him, and take his inherit-
ance. 39 And they took him, and
cast him forth out of the vine-
yard, and killed him. 40 When
therefore the lord of the vine-
yard shall come, what will he
do unto those husbandmen?
41 They say unto him, He will
miserably destroy those miser-
able men, and will let out the
vineyard unto other husband-
men, which shall render him
the fruits in their seasons.
42 Jesus saith unto them, Did
ye never read in the scriptures,

The stone which the builders
rejected,
The same was made the head
of the corner:
This was from the Lord,
And it is marvellous in our
eyes?

43 Therefore say I unto you,
The kingdom of God shall be
taken away from you, and shall
be given to a nation bringing
forth the fruits thereof. 44 [a] And
he that falleth on this stone
shall be broken to pieces: but
on whomsoever it shall fall, it
will scatter him as dust. 45 And
when the chief priests and the
Pharisees heard his parables,
they perceived that he spake
of them. 46 And when they
sought to lay hold on him,
they feared the multitudes,
because they took him for a
prophet.

22 And Jesus answered and
spake again in parables
unto them, saying, 2 The king-
dom of heaven is likened unto
a certain king, which made a
marriage feast for his son, 3 and
sent forth his [b] servants to call
them that were bidden to the
marriage feast: and they would
not come. 4 Again he sent forth
other [b] servants, saying, Tell
them that are bidden, Behold,
I have made ready my dinner:
my oxen and my fatlings are
killed, and all things are ready:
come to the marriage feast.
5 But they made light of it,
and went their ways, one to
his own farm, another to his
merchandise: 6 and the rest
laid hold on his [b] servants, and

[a] Some ancient authorities omit ver. 44. [b] Gr. *bondservants.*



PARABLE OF THE WEDDING GARMENT. Matt. xxii.

entreated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his [a] servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those [a] servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the [b] servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen.

15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. 16 And they send to him their disciples, with the Herodians, saying, [c] Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a [d] penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went their way.

23 On that day there came to him Sadducees, [e] which say that there is no resurrection:

[a] Gr. *bondservants.* [b] Or, *ministers* [c] Or, *Teacher* [d] See marginal note on ch. xviii. 28. [e] Gr. *saying.*

and they asked him, [24] saying, [a] Master, Moses said, If a man die, having no children, his brother [b] shall marry his wife, and raise up seed unto his brother. [25] Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; [26] in like manner the second also, and the third, unto the [c] seventh. [27] And after them all the woman died. [28] In the resurrection therefore whose wife shall she be of the seven? for they all had her. [29] But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. [30] For in the resurrection they neither marry, nor are given in marriage, but are as angels[d] in heaven. [31] But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, [32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. [33] And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. [35] And one of them, a lawyer, asked him a question, tempting him, [36] [a] Master, which is the great commandment in the law? [37] And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. [38] This is the great and first commandment. [39] [e] And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. [40] On these two commandments hangeth the whole law, and the prophets.

41 Now while the Pharisees were gathered together, [42] Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David. [43] He saith unto them, How then doth David in the Spirit call him Lord, saying,

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[a] Or, *Teacher* [b] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5. [c] Gr. *seven.* [d] Many ancient authorities add *of God.* [e] Or, *And a second is like unto it, Thou shalt love &c.*

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to his disciples, saying, 2 The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say and do not. 4 Yea, they bind heavy burdens [a] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, 6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the market-places, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, [b] which is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 But he that is [c] greatest among you shall be your [d] servant. 12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [e] against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[f]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [g] hell than yourselves.

[a] Many ancient authorities omit *and grievous to be borne.* [b] Gr. *the heavenly.* [c] Gr. *greater.* [d] Or, *minister* [e] Gr. *before.* [f] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47. [g] Gr. *Gehenna.*

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [a] temple, it is nothing; but whosoever shall swear by the gold of the [a] temple, he is [b] a debtor. 17 Ye fools and blind: for whether is greater, the gold, or the [a] temple that hath sanctified the gold? 18 And, whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [b] a debtor. 19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the [a] temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [c] anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, which strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, 30 If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 Wherefore ye witness to your-

[a] Or, *sanctuary*: as in ver. 35. [b] Or, *bound* by his oath [c] Or, *dill*

selves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgement of [a]hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you [b]desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [c]coming, and of [d]the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. 7 For nation shall rise against

[a] Gr. *Gehenna.* [b] Some ancient authorities omit *desolate.* [c] Gr. *presence.* [d] Or, *the consummation of the age*

nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. [8] But all these things are the beginning of travail. [9] Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. [10] And then shall many stumble, and shall deliver up one another, and shall hate one another. [11] And many false prophets shall arise, and shall lead many astray. [12] And because iniquity shall be multiplied, the love of the many shall wax cold. [13] But he that endureth to the end, the same shall be saved. [14] And [a] this gospel of the kingdom shall be preached in the whole [b] world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of [c] by Daniel the prophet, standing in [d] the holy place (let him that readeth understand), [16] then let them that are in Judæa flee unto the mountains: [17] let him that is on the housetop not go down to take out the things that are in his house: [18] and let him that is in the field not return back to take his cloke. [19] But woe unto them that are with child and to them that give suck in those days! [20] And pray ye that your flight be not in the winter, neither on a sabbath: [21] for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. [22] And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. [23] Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe [e] *it* not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. [25] Behold, I have told you beforehand. [26] If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [f] *it* not. [27] For as

[a] Or, *these good tidings* [b] Gr. *inhabited earth.* [c] Or, *through* [d] Or, *a holy place* [e] Or, him [f] Or, them

the lightning cometh forth from the east, and is seen even unto the west; so shall be the [a] coming of the Son of man. [28] Wheresoever the carcase is, there will the [b] eagles be gathered together.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. [31] And he shall send forth his angels [c] with [d] a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; [33] even so ye also, when ye see all these things, know ye that [e] he is nigh, *even* at the doors. [34] Verily I say unto you, This generation shall not pass away, till all these things be accomplished. [35] Heaven and earth shall pass away, but my words shall not pass away. [36] But of that day and hour knoweth no one, not even the angels of heaven, [f] neither the Son, but the Father only. [37] And as *were* the days of Noah, so shall be the [a] coming of the Son of man. [38] For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, [39] and they knew not until the flood came, and took them all away; so shall be the [a] coming of the Son of man. [40] Then shall two men be in the field; one is taken, and one is left: [41] two women *shall be* grinding at the mill; one is taken, and one is left. [42] Watch therefore: for

[a] Gr. *presence.* [b] Or, *vultures* [c] Many ancient authorities read *with a great trumpet, and they shall gather &c.* [d] Or, *a trumpet of great sound* [e] Or, *it* [f] Many authorities, some ancient, omit *neither the Son.*

ye know not on what day your Lord cometh. 43 [a] But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be [b] broken through. 44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. 45 Who then is the faithful and wise [c] servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that [c] servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil [c] servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that [c] servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall [d] cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto ten virgins, which took their [e] lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their [e] lamps, took no oil with them: 4 but the wise took oil in their vessels with their [e] lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their [e] lamps. 8 And the foolish said unto the wise, Give us of your oil; for our [e] lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and

[a] Or, *But this ye know* [b] Gr. *digged through.* [c] Gr. *bondservant.* [d] Or, *severely scourge him* [e] Or, *torches*

THE PARABLE OF THE TEN VIRGINS

MAT. XXV.



THE PARABLE OF THE TALENTS.

MATT. XXV.



the door was shut. [11] Afterward come also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know not the day nor the hour.

14 For *it is* as *when* a man, going into another country, called his own [a]servants, and delivered unto them his goods. [15] And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. [16] Straightway he that received the five talents went and traded with them, and made other five talents. [17] In like manner he also that *received* the two gained other two. [18] But he that received the one went away and digged in the earth, and hid his lord's money. [19] Now after a long time the lord of those [a]servants cometh, and maketh a reckoning with them. [20] And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. [21] His lord said unto him, Well done, good and faithful [b]servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. [22] And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. [23] His lord said unto him, Well done, good and faithful [b]servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. [24] And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: [25] and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. [26] But his lord answered and said unto him, Thou wicked and slothful [b]servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; [27] thou oughtest therefore to have put my

[a] Gr. *bondservants.* [b] Gr. *bondservant.*

money to the bankers, and at my coming I should have received back mine own with interest. [28] Take ye away therefore the talent from him, and give it unto him that hath the ten talents. [29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. [30] And cast ye out the unprofitable [a] servant into the outer darkness: there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: [32] and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the [b] goats: [33] and he shall set the sheep on his right hand, but the [b] goats on the left. [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; [36] naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? [38] And when saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] And when saw we thee sick, or in prison, and came unto thee? [40] And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. [41] Then shall he say also unto them on the left hand, [c] Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: [42] for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in; naked, and ye clothed me

[a] Gr. *bondservant.* [b] Gr. *kids.* [c] Or, *Depart from me under a curse*



JUDAS BETRAYING CHRIST. Matt. xxvi. 15.

not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtilty, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having [a] an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she [b] poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever [c] this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces

[a] Or, *a flask* [b] Gr. *cast.* [c] Or, *these good tidings*

of silver. [16]And from that time he sought opportunity to deliver him *unto them.*

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? [18]And he said, Go into the city to such a man, and say unto him, The [a]Master saith, My time is at hand; I keep the passover at thy house with my disciples. [19]And the disciples did as Jesus appointed them; and they made ready the passover. [20]Now when even was come, he was sitting at meat with the twelve [b]disciples; and, as they were eating, he said, [21]Verily I say unto you, that one of you shall betray me. [22]And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? [23]And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. [24]The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [c]for that man if he had not been born. [25]And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. [26]And as they were eating, Jesus took [d]bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. [27]And he took [e]a cup, and gave thanks, and gave to them, saying, [28]Drink ye all of it; for this is my blood of [f]the [g]covenant, which is shed for many unto remission of sins. [29]But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

31 Then saith Jesus unto them, All ye shall be [h]offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [32]But after

[a] Or, *Teacher.* [b] Many authorities, some ancient, omit *disciples.* [c] Gr. *for him if that man.* [d] Or, *a loaf* [e] Some ancient authorities read *the cup.* [f] Or, *the testament* [g] Many ancient authorities insert *new.* [h] Gr. *caused to stumble.*

I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be [a] offended in thee, I will never be [a] offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto [b] a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 [c] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I

[a] Gr. *caused to stumble.* [b] Gr. *an enclosed piece of ground.* [c] Or, *Watch ye, and pray that ye enter not*

shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and [a] kissed him. 50 And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the [b] servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, and said, 61 This man said, I am able to destroy the [c] temple of God, and to build it in three days. 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son

[a] Gr. *kissed him much.* [b] Gr. *bondservant.* [c] Or, *sanctuary:* as in ch. xxiii. 35; xxvii. 5.

of man sitting at the right hand of power, and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is [a] worthy of death. 67 Then did they spit in his face and buffet him: and some smote him [b] with the palms of their hands, saying, 68 Prophesy unto us, thou Christ: who is he that struck thee?

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: 2 and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed [c] innocent blood. But they said, What is that to us? see thou *to it.* 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests

[a] Gr. *liable to.* [b] Or, *with rods* [c] Many ancient authorities read *righteous.*

took the pieces of silver, and said, It is not lawful to put them into the [a]treasury, since it is the price of blood. [7] And they took counsel, and bought with them the potter's field, to bury strangers in. [8] Wherefore that field was called, The field of blood, unto this day. [9] Then was fulfilled that which was spoken [b] by Jeremiah the prophet, saying, And [c] they took the thirty pieces of silver, the price of him that was priced, [d] whom *certain* of the children of Israel did price; [10] and [e] they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. [12] And when he was accused by the chief priests and elders, he answered nothing. [13] Then saith Pilate unto him, Hearest thou not how many things they witness against thee? [14] And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. [15] Now at [f] the feast the governor was wont to release unto the multitude one prisoner, whom they would. [16] And they had then a notable prisoner, called Barabbas. [17] When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? [18] For he knew that for envy they had delivered him up. [19] And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. [20] Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. [21] But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. [22] Pilate saith unto them, What then shall I

[a] Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11. [b] Or, *through* [c] Or, *I took* [d] Or, *whom they priced on the part of the sons of Israel* [e] Some ancient authorities read *I gave*. [f] Or, *a feast*



GOLGOTHA—THE SCENE OF THE CRUCIFIXION.

do unto Jesus which is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [a] of the blood of this righteous man: see ye *to it*. 25 And all the people answered and said, His blood *be* on us, and on our children. 26 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the [b] palace, and gathered unto him the whole [c] band. 28 And they [d] stripped him, and put on him a scarlet robe. 29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed and smote him on the head. 31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they [e] compelled to go *with them*, that he might bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots: 36 and they sat and watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then are there crucified with him two robbers, one on the right hand, and one on the left. 39 And they that passed by railed on him, wagging their heads, and saying, 40 Thou that de-

[a] Some ancient authorities read *of this blood: see ye &c.* [b] Gr. *Prætorium.* See Mark xv. 16.
[c] Or, *cohort* [d] Some ancient authorities read *clothed.* [e] Gr. *impressed.*

stroyest the [a] temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking *him*, with the scribes and elders, said, 42 He saved others; [b] himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the [c] land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [d] why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save him.[e] 50 And Jesus cried again with a loud voice, and yielded up his spirit. 51 And behold, the veil of the [a] temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [f] the Son of God. 55 And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the

[a] Or, *sanctuary* [b] Or, *can he not save himself?* [c] Or, *earth* [d] Or, *why didst thou forsake me?*
[e] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34. [f] Or, *a son of God*



THE ANGEL AT THE DOOR OF THE SEPULCHRE. Matt. xxviii. 2.

mother of James and Joses, and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. 59 And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, [a] Ye have a guard: go your way, [b] make it *as* sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place [c] where the Lord

[a] Or, *Take a guard* [b] Gr. *make it sure, as ye know.* [c] Many ancient authorities read *where he lay.*

lay. [7] And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. [8] And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. [9] And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. [10] Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. [12] And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, [13] Say ye, His disciples came by night, and stole him away while we slept. [14] And if this [a] come to the governor's ears, we will persuade him, and rid you of care. [15] So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. [17] And when they saw him, they worshipped *him*: but some doubted. [18] And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. [19] Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: [20] teaching them to observe all things whatsoever I commanded you: and lo, I am with you [b] alway, even unto [c] the end of the world.

[a] Or, *come to a hearing before the governor* [b] Gr. *all the days.* [c] Or, *the consummation of the age*



THE DISCIPLES PLUCKING CORN. Mark ii. 23.

THE GOSPEL ACCORDING TO

S. MARK.

1 The beginning of the gospel of Jesus Christ, [a] the Son of God.

2 Even as it is written [b] in Isaiah the prophet,

Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey. 7 And he preached, saying, There cometh after me he that is mighter than I, the latchet of whose shoes I am not [c] worthy to stoop down and unloose. 8 I baptized you [d] with water; but he shall baptize you [d] with the [e] Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John [f] in the Jordan. 10 And straightway coming out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

14 Now after that John was delivered up, Jesus came into

[a] Some ancient authorities omit *the Son of God.* [b] Some ancient authorities read *in the prophets.* [c] Gr. *sufficient.* [d] Or, *in* [e] Or, *Holy Spirit*: and so throughout this book. [f] Gr. *into.*

Galilee, preaching the gospel of God, and saying, [15] The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. [17] And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. [18] And straightway they left the nets, and followed him. [19] And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets. [20] And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. [22] And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. [23] And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, [24] What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. [25] And Jesus rebuked [a] him, saying, Hold thy peace, and come out of him. [26] And the unclean spirit, [b] tearing him and crying with a loud voice, came out of him. [27] And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. [28] And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, [c] when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. [30] Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: [31] and he came and took her by the hand,

[a] Or, *it* [b] Or, *convulsing* [c] Some ancient authorities read *when he was come out of the synagogue, he came &c.*

and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were [a] possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many [b] devils; and he suffered not the [b] devils to speak, because they knew him[c].

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found him, and say unto him, All are seeking thee. 38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Galilee, preaching and casting out [b] devils.

40 And there cometh to him a leper, beseeching him, [d] and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean. 43 And he [e] strictly charged him, and straightway sent him out, and saith unto him, 44 See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to spread abroad the [f] matter, insomuch that [g] Jesus could no more openly enter into [h] a city, but was without in desert places: and they came to him from every quarter.

2 And when he entered again into Capernaum after some

[a] Or, *demoniacs* [b] Gr. *demons.* [c] Many ancient authorities add *to be Christ.* See Luke iv. 41. [d] Some ancient authorities omit *and kneeling down to him.* [e] Or, *sternly* [f] Gr. *word.* [g] Gr. *he.* [h] Or, *the city*

days, it was noised that he was [a] in the house. 2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not [b] come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy, [c] Son, thy sins are forgiven. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath [d] power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, 11 Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. 15 And it came to pass, that he was sitting at meat in his house, and many [e] publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes [f] of the Pharisees, when they saw that he was eating with the sinners and pub-

[a] Or, *at home* [b] Many ancient authorities read *bring him unto him.* [c] Gr. *Child.* [d] Or, *authority*
[e] See marginal note on Matt. v. 46. [f] Some ancient authorities read *and the Pharisees.*

licans, said unto his disciples, [a]He eateth [b]and drinketh with publicans and sinners. 17 And when Jesus heard it, he saith unto them, They that are [c]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the day will come, when the bridegroom shall be taken away from them, and then will they fast in that day. 21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. 22 And no man putteth new wine into old [d]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [e]began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he entered into the house of God [f]when Abiathar was high priest, and did eat the shew-bread, which it is not lawful to eat save for the priests, and gave also to them that were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is lord even of the sabbath.

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[a] Or, How is it *that he eateth . . . sinners?* [b] Some ancient authorities omit *and drinketh.* [c] Gr. *strong.* [d] That is, *skins used as bottles.* [e] Gr. *began to make* their *way plucking.* [f] Some ancient authorities read *in the days of Abiathar the high priest.*

3 And he entered again into the synagogue; and there was a man there which had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man that had his hand withered, [a] Stand forth. 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: 8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing [b] what great things he did, came unto him. 9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many; insomuch that as many as had [c] plagues [d] pressed upon him that they might touch him. 11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. 14 And he appointed twelve, [e] that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out [f] devils: 16 [g] and Simon he surnamed Peter; 17 and James the *son* of Zebedee, and John the brother of

[a] Gr. *Arise into the midst.* [b] Or, *all the things that he did* [c] Gr. *scourges.* [d] Gr. *fell.* [e] Some ancient authorities add *whom also he named apostles.* See Luke vi. 13. [f] Gr. *demons.* [g] Some ancient authorities insert *and he appointed twelve.*

James; and them he surnamed Boanerges, which is, Sons of thunder: [18] and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the [a] Cananæan, [19] and Judas Iscariot, which also betrayed him.

20 And he cometh [b] into a house. And the multitude cometh together again, so that they could not so much as eat bread. [21] And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. [22] And the scribes which came down from Jerusalem said, He hath Beelzebub, and, [c] By the prince of the [d] devils casteth he out the [d] devils. [23] And he called them unto him, and said unto them in parables, How can Satan cast out Satan? [24] And if a kingdom be divided against itself, that kingdom cannot stand. [25] And if a house be divided against itself, that house will not be able to stand. [26] And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. [27] But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house. [28] Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: [29] but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: [30] because they said, He hath an unclean spirit.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. [32] And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. [33] And he answereth them, and saith, Who is my mother and my brethren? [34] And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! [35] For whosoever shall do the will of God, the same is my brother, and sister, and mother.

[a] Or, *Zealot.* See Luke vi. 15; Acts i. 13. [b] Or, *home* [c] Or, *In* [d] Gr. *demons.*

4 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, Hearken: 3 Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 9 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. 13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And oth-



JESUS TEACHING BY THE SEA-SIDE Mark iv. 1.

ers are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the [a] world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? 22 For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. 23 If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth [b] beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. 29 But when the fruit [c] is ripe, straightway he [d] putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 [e] It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto

[a] Or, *age* [b] Or, *yieldeth* [c] Or, *alloweth* [d] Or, *sendeth forth* [e] Gr. *As unto.*

them: but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, [a]Master, carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the country of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; 4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and worshipped him; 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man. 9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the

[a] Or, *Teacher*

country. [11] Now there was there on the mountain side a great herd of swine feeding. [12] And they besought him, saying, Send us into the swine, that we may enter into them. [13] And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea. [14] And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. [15] And they come to Jesus, and behold [a] him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. [16] And they that saw it declared unto them how it befell [a] him that was possessed with devils, and concerning the swine. [17] And they began to beseech him to depart from their borders. [18] And as he was entering into the boat, he that had been possessed with [b] devils besought him that he might be with him. [19] And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. [20] And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. [22] And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, [23] My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be [c] made whole, and live. [24] And he went with him; and a great multitude followed him, and they thronged him.

25 And a woman, which had an issue of blood twelve years, [26] and had suffered many things of many physicians, and had

[a] Or, *the demoniac* [b] Gr. *demons.* [c] Or, *saved*

spent all that she had, and was nothing bettered, but rather grew worse, [27] having heard the things concerning Jesus, came in the crowd behind, and touched his garment. [28] For she said, If I touch but his garments, I shall be [a] made whole. [29] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her [b] plague. [30] And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? [31] And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? [32] And he looked round about to see her that had done this thing. [33] But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. [34] And he said unto her, Daughter, thy faith hath [c] made thee whole; go in peace, and be whole of thy [b] plague.

35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the [d] Master any further? [36] But Jesus, [e] not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. [37] And he suffered no man to follow with him, save Peter, and James, and John the brother of James. [38] And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. [39] And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. [40] And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. [41] And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. [42] And straightway the damsel rose up, and walked; for she was twelve years old. And they

[a] Or, *saved* [b] Gr. *scourge.* [c] Or, *saved thee* [d] Or, *Teacher* [e] Or, *overhearing*



CHRIST RAISING JAIRUS' DAUGHTER. Mark v. 41.

were amazed straightway with a great amazement. [43]And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

6 And he went out from thence; and he cometh into his own country; and his disciples follow him. [2]And when the sabbath was come, he began to teach in the synagogue: and [a]many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such [b]mighty works wrought by his hands? [3]Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were [c]offended in him. [4]And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. [5]And he could there do no [d]mighty work, save that he laid his hands upon a few sick folk, and healed them. [6]And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; [8]and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no [e]money in their [f]purse; but *to go* shod with sandals: [9]and, *said he*, put not on two coats. [10]And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. [11]And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. [12]And they went out, and preached that *men* should repent. [13]And they cast out many [g]devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard *thereof*; for his name had be-

[a]Some ancient authorities insert *the*. [b]Gr. *powers*. [c]Gr. *caused to stumble*. [d]Gr. *power*. [e]Gr. *brass*. [f]Gr. *girdle*. [g]Gr. *demons*.

come known: and [a]he said, John [b]the Baptist is risen from the dead, and therefore do these powers work in him. [15] But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. [16] But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. [17] For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. [18] For John said unto Herod, It is not lawful for thee to have thy brother's wife. [19] And Herodias set herself against him, and desired to kill him; and she could not; [20] for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [c]was much perplexed; and he heard him gladly. [21] And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the [d]high captains, and the chief men of Galilee; [22] and when [e]the daughter of Herodias herself came in and danced, [f]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. [23] And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. [24] And she went out, and said unto her mother, What shall I ask? And she said, The head of John [b]the Baptist. [25] And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [b]the Baptist. [26] And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. [27] And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, [28] and brought his head in a charger, and gave it to the damsel; and the damsel

[a] Some ancient authorities read *they*. [b] Gr. *the Baptizer*. [c] Many ancient authorities read *did many things*. [d] Or, *military tribunes* Gr. *chiliarchs*. [e] Some ancient authorities read *his daughter Herodias*. [f] Or, *it*

gave it to her mother. [29] And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. [31] And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. [32] And they went away in the boat to a desert place apart. [33] And *the people* saw them going, and many knew *them*, and they ran there together [a] on foot from all the cities, and outwent them. [34] And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. [35] And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: [36] send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. [37] But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [b] pennyworth of bread, and give them to eat? [38] And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. [39] And he commanded them that all should [c] sit down by companies upon the green grass. [40] And they sat down in ranks, by hundreds, and by fifties. [41] And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. [42] And they did all eat, and were filled. [43] And they took up broken pieces, twelve basketfuls, and also of the fishes. [44] And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before

[a] Or, *by land* [b] See marginal note on Matt. xviii. 28. [c] Gr. *recline.*

him unto the other side to Bethsaida, while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray. 47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.

53 And when they had [a] crossed over, they came to the land unto Gennesaret, and moored to the shore. 54 And when they were come out of the boat, straightway *the people* knew him, and ran round about that whole region, 55 and began to carry about on their beds those that were sick, where they heard he was. 56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched [b] him were made whole.

7 And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with [c] defiled, that is, unwashen, hands. 3 For the Pharisees, and all the Jews, except they wash their hands [d] diligently, eat not, holding the tradition of the elders: 4 and *when they come* from the marketplace, except they [e] wash themselves,

[a] Or, *crossed over to the land, they came unto Gennesaret* [b] Or, *it* [c] Or, *common* [d] Or, *up to the elbow* Gr. *with the fist.* [e] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

they eat not: and many other things there be, which they have received to hold, [a] washings of cups, and pots, and brasen vessels[b]. 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with [c] defiled hands? 6 And he said unto them, Well did Isaiah prophecy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
7 But in vain do they worship ship me,
Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. 10 For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him [d] die the death: 11 but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God*; 12 ye no longer suffer him to do aught for his father or his mother; 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do. 14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand: 15 there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.[e] 17 And when he was entered into the house from the multitude, his disciples asked of him the parable. 18 And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him; 19 because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. 20 And he said, That which

[a] Gr. *baptizings.* [b] Many ancient authorities add *and couches.* [c] Or, *common* [d] Or, *surely die*
[e] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, [a] evil thoughts proceed, fornications, 22 thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the man.

24 And from thence he arose, and went away into the borders of Tyre [b] and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was [c] a Greek, a Syrophœnician by race. And she besought him that he would cast forth the [d] devil out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's [e] bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the [d] devil is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the [d] devil gone out.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. 37 And

[a] Gr. *thoughts that are evil.* [b] Some ancient authorities omit *and Sidon.* [c] Or, *Gentile* [d] Gr. *demon.* [e] Or, *loaf*



THE SYRO-PHŒNICIAN WOMAN. Mark vii. 25.

they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

8 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with [a]bread here in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away. 10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and again entering into *the boat* departed to the other side.

14 And they forgot to take bread; and they had not in the boat with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. 16 And they reasoned one with

[a] Gr. *loaves.*

another, [a] saying, [b] We have no bread. [17] And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? [18] Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? [19] When I brake the five loaves among the five thousand, how many [c] baskets full of broken pieces took ye up? They say unto him, Twelve. [20] And when the seven among the four thousand, how many [c] basketfuls of broken pieces took ye up? And they say unto him, Seven. [21] And he said unto them, Do ye not yet understand?

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. [23] And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? [24] And he looked up, and said, I see men; for I behold *them* as trees, walking. [25] Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. [26] And he sent him away to his home, saying, Do not even enter into the village.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? [28] And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. [29] And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. [30] And he charged them that they should tell no man of him. [31] And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. [32] And he spake the saying openly. And

[a] Some ancient authorities read *because they had no bread.* [b] Or, it is *because we have no bread.*
[c] *Basket* in ver. 19 and 20 represents different Greek words.

Peter took him, and began to rebuke him. 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. 34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever would save his [a] life shall lose it; and whosoever shall lose his [a] life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his [a] life? 37 For what should a man give in exchange for his [a] life? 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

9 And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: 3 and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [b] tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he wist not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming

[a] Or, *soul* [b] Or, *booths*

down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. 11 And they asked him, saying, [a] The scribes say that Elijah must first come. 12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him, [b] Master, I brought unto thee my son, which hath a dumb spirit; 18 and wheresoever it taketh him, it [c] dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit [d] tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out,

[a] Or, How is it *that the scribes say . . . come?* [b] Or, *Teacher* [c] Or, *rendeth him* [d] Or, *convulsed*

and said [a], I believe; help thou mine unbelief. [25] And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. [26] And having cried out, and [b] torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. [27] But Jesus took him by the hand, and raised him up; and he arose. [28] And when he was come into the house, his disciples asked him privately, [c] *saying*, We could not cast it out. [29] And he said unto them, This kind can come out by nothing, save by prayer [d].

30 And they went forth from thence, and passed through Galilee; and he would not that any man should know it. [31] For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. [32] But they understood not the saying, and were afraid to ask him.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? [34] But they held their peace: for they had disputed one with another in the way, who *was* the [e] greatest. [35] And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. [36] And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, [37] Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, [f] Master, we saw one casting out [g] devils in thy name: and we forbade him, because he followed not us. [39] But Jesus said, Forbid him not: for there is no

[a] Many ancient authorities add *with tears.* [b] Or, *convulsed* [c] Or, How is it *that we could not cast it out?* [d] Many ancient authorities add *and fasting* [e] Gr. *greater.* [f] Or, *Teacher* [g] Gr. *demons.*

man which shall do a [a] mighty work in my name, and be able quickly to speak evil of me. [40] For he that is not against us is for us. [41] For whosoever shall give you a cup of water to drink, [b] because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. [42] And whosoever shall cause one of these little ones that believe [c] on me to stumble, it were better for him if [d] a great millstone were hanged about his neck, and he were cast into the sea. [43] And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [e] hell, into the unquenchable fire[f]. [45] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into [e] hell. [47] And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into [e] hell; [48] where their worm dieth not, and the fire is not quenched. [49] For every one shall be salted with fire[g]. [50] Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

10 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. [2] And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting him. [3] And he answered and said unto them, What did Moses command you? [4] And they said, Moses suffered to write a bill of divorcement, and to put her away. [5] But Jesus said unto them, For your hardness of heart he wrote you this commandment. [6] But from the beginning of the creation, Male and female made he them. [7] For this cause shall a man leave his father and

[a] Gr. *power.* [b] Gr. *in name that ye are.* [c] Many ancient authorities omit *on me.* [d] Gr. *a millstone turned by an ass.* [e] Gr. *Gehenna.* [f] Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities. [g] Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.



CHRIST BLESSING LITTLE CHILDREN. Mark x. 13.

mother, [a] and shall cleave to his
wife; [8] and the twain shall be-
come one flesh: so that they
are no more twain, but one flesh.
[9] What therefore God hath
joined together, let not man
put asunder. [10] And in the house
the disciples asked him again
of this matter. [11] And he saith
unto them, Whosoever shall
put away his wife, and marry
another, committeth adultery
against her: [12] and if she her-
self shall put away her husband,
and marry another, she com-
mitteth adultery.

13 And they brought unto
him little children, that he
should touch them: and the
disciples rebuked them. [14] But
when Jesus saw it, he was
moved with indignation, and
said unto them, Suffer the little
children to come unto me; for-
bid them not: for of such is the
kingdom of God. [15] Verily I
say unto you, Whosoever shall
not receive the kingdom of God
as a little child, he shall in no
wise enter therein. [16] And he
took them in his arms, and
blessed them, laying his hands
upon them.

17 And as he was going forth
[b] into the way, there ran one to
him, and kneeled to him, and
asked him, Good [c] Master, what
shall I do that I may inherit
eternal life? [18] And Jesus said
unto him, Why callest thou me
good? none is good save one,
even God. [19] Thou knowest the
commandments, Do not kill, Do
not commit adultery, Do not
steal, Do not bear false witness,
Do not defraud, Honour thy
father and mother. [20] And he
said unto him, [c] Master, all these
things have I observed from
my youth. [21] And Jesus look-
ing upon him loved him, and
said unto him, One thing thou
lackest: go, sell whatsoever thou
hast, and give to the poor, and
thou shalt have treasure in
heaven: and come, follow me.
[22] But his countenance fell at
the saying, and he went away
sorrowful: for he was one that
had great possessions.

23 And Jesus looked round
about, and saith unto his dis-
ciples, How hardly shall they
that have riches enter into the
kingdom of God! [24] And the dis-
ciples were amazed at his words.

[a] Some ancient authorities omit *and shall cleave to his wife.* [b] Or, *on his way* [c] Or, *Teacher*

But Jesus answereth again, and saith unto them, Children, how hard is it [a]for them that trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. [26] And they were astonished exceedingly, saying [b]unto him, Then who can be saved? [27] Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. [28] Peter began to say unto him, Lo, we have left all, and have followed thee. [29] Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, [30] but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [c]world to come eternal life. [31] But many *that are* first shall be last; and the last first.

[32] And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [d]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, [33] *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: [34] and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

[35] And there come near unto him James and John, the sons of Zebedee, saying unto him, [e]Master, we would that thou shouldest do for us whatsoever we shall ask of thee. [36] And he said unto them, What would ye that I should do for you? [37] And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in

[a] Some ancient authorities omit *for them that trust in riches* [b] Many ancient authorities read *among themselves.* [c] Or, *age* [d] Or, *but some as they followed were afraid* [e] Or, *Teacher*

thy glory. [38] But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? [39] And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: [40] but to sit on my right hand or on *my* left hand is not mine to give: but *it is for them* for whom it hath been prepared. [41] And when the ten heard it, they began to be moved with indignation concerning James and John. [42] And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. [43] But it is not so among you: but whosoever would become great among you, shall be your [a] minister: [44] and whosoever would be first among you, shall be [b] servant of all. [45] For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. [47] And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. [48] And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. [49] And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. [50] And he, casting away his garment, sprang up, and came to Jesus. [51] And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, [c] Rabboni, that I may receive my sight. [52] And Jesus said unto him, Go thy way; thy faith hath [d] made thee whole. And straightway

[a] Or, *servant* [b] Gr. *bondservant.* [c] See John xx. 16. [d] Or, *saved thee*

he received his sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, [2] and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. [3] And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he [a] will send him [b] back hither. [4] And they went away, and found a colt tied at the door without in the open street; and they loose him. [5] And certain of them that stood there said unto them, What do ye, loosing the colt? [6] And they said unto them even as Jesus had said: and they let them go. [7] And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. [8] And many spread their garments upon the way; and others [c] branches, which they had cut from the fields. [9] And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: [10] Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come out from Bethany, he hungered. [13] And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. [14] And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-

[a] Gr. *sendeth.* [b] Or, *again* [c] Gr. *layers of leaves.*



MAP OR PLAN OF JERUSALEM AS IT APPEARED IN THE TIME OF CHRIST.

changers, and the seats of them that sold the doves; [16] and he would not suffer that any man should carry a vessel through the temple. [17] And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. [18] And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And [a] every evening [b] he went forth out of the city.

20 And as they passed by in the morning, they saw the fig tree withered away from the roots. [21] And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. [22] And Jesus answering saith unto them, Have faith in God. [23] Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. [24] Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. [25] And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.[c]

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; [28] and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? [29] And Jesus said unto them, I will ask of you one [d] question, and answer me, and I will tell you by what authority I do these things. [30] The baptism of John, was it from heaven, or from men? answer me. [31] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why

[a] Gr. *whenever evening came.* [b] Some ancient authorities read *they.* [c] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* [d] Gr. *word.*

then did ye not believe him?
32 [a]But should we say, From
men—they feared the people:
[b]for all verily held John to be
a prophet. 33 And they an-
swered Jesus and say, We
know not. And Jesus saith
unto them, Neither tell I you
by what authority I do these
things.

12 And he began to speak
unto them in parables. A
man planted a vineyard, and
set a hedge about it, and digged
a pit for the winepress, and
built a tower, and let it out to
husbandmen, and went into
another country. 2 And at the
season he sent to the husband-
men a [c]servant, that he might
receive from the husbandmen
of the fruits of the vineyard.
3 And they took him, and beat
him, and sent him away empty.
4 And again he sent unto them
another [c]servant; and him
they wounded in the head, and
handled shamefully. 5 And he
sent another; and him they
killed: and many others; beat-
ing some, and killing some.
6 He had yet one, a beloved
son: he sent him last unto
them, saying, They will rev-
erence my son. 7 But those
husbandmen said among them-
selves, This is the heir; come,
let us kill him, and the inherit-
ance shall be ours. 8 And they
took him, and killed him, and
cast him forth out of the vine-
yard. 9 What therefore will the
lord of the vineyard do? he
will come and destroy the hus-
bandmen, and will give the
vineyard unto others. 10 Have
ye not read even this scrip-
ture;

The stone which the builders
rejected,
The same was made the head
of the corner:
11 This was from the Lord,
And it is marvellous in our
eyes?

12 And they sought to lay hold
on him; and they feared the
multitude; for they perceived
that he spake the parable
against them: and they left
him, and went away.

13 And they send unto him
certain of the Pharisees and of
the Herodians, that they might
catch him in talk. 14 And
when they were come, they

[a] Or, *But shall we say, From men?* [b] Or, *for all held John to be a prophet indeed.* [c] Gr. *bondservant*


THE PARABLE
OF THE
VINEYARD
St. MARK XII.

say unto him, [a] Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? [15] But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [b] penny, that I may see it. [16] And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. [17] And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, [19] [a] Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. [20] There were seven brethren: and the first took a wife, and dying left no seed; [21] and the second took her, and died, leaving no seed behind him; and the third likewise: [22] and the seven left no seed. Last of all the woman also died. [23] In the resurrection whose wife shall be of them? for the seven had her to wife. [24] Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? [25] For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. [26] But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? [27] He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

[a] Or *Teacher* [b] See marginal note on Matt. xviii. 28.

29 Jesus answered, The first is,
Hear, O Israel; [a] The Lord our
God, the Lord is one: 30 and
thou shalt love the Lord thy
God [b] with all thy heart, and
[b] with all thy soul, and [b] with
all thy mind, and [b] with all thy
strength. 31 The second is this,
Thou shalt love thy neighbour
as thyself. There is none other
commandment greater than
these. 32 And the scribe said
unto him, Of a truth, [c] Master,
thou hast well said that he is
one; and there is none other
but he: 33 and to love him with
all the heart, and with all the
understanding, and with all the
strength, and to love his neigh-
bour as himself, is much more
than all whole burnt offerings
and sacrifices. 34 And when
Jesus saw that he answered
discreetly, he said unto him,
Thou art not far from the king-
dom of God. And no man after
that durst ask him any question.

35 And Jesus answered and
said, as he taught in the tem-
ple, How say the scribes that
the Christ is the son of David?
36 David himself said in the
Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies
[d] the footstool of thy feet.

37 David himself calleth him
Lord; and whence is he his
son? And [e] the common people
heard him gladly.

38 And in his teaching he
said, Beware of the scribes,
which desire to walk in long
robes, and *to have* salutations
in the marketplaces, 39 and chief
seats in the synagogues, and
chief places at feasts: 40 they
which devour widows' houses,
[f] and for a pretence make long
prayers; these shall receive
greater condemnation.

41 And he sat down over
against the treasury, and be-
held how the multitude cast
[g] money into the treasury: and
many that were rich cast in
much. 42 And there came [h] a
poor widow, and she cast in
two mites, which make a far-
thing. 43 And he called unto
him his disciples, and said unto

[a] Or, *The Lord* is *our God; the Lord is one* [b] Gr. *from.* [c] Or, *Teacher* [d] Some ancient authorities read *underneath thy feet.* [e] Or, *the great multitude* [f] Or, *even while for a pretence they make* [g] Gr, *brass.* [h] Gr *one.*



JERUSALEM IN THE TIME OF OUR SAVIOUR.

them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

13 And as he went forth out of the temple, one of his disciples saith unto him, [a] Master, behold, what manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am *he*; and shall lead many astray. 7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. 10 And the gospel must first be preached unto all the nations. 11 And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and [b] cause them to be put to death. 13 And ye shall be hated of all

[a] Or, *Teacher* [b] Or, *put them to death*

men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: 15 and let him that is on the housetop not go down, nor enter in, to take any thing out of his house: 16 and let him that is in the field not return back to take his cloke. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe [a] *it* not: 22 for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see these things coming to pass, know ye that [b] he is nigh, *even* at the doors. 30 Verily I say unto you, This generation shall not pass away, until all

[a] Or, him [b] Or, *it*

these things be accomplished. 31 Heaven and earth shall pass away: but my word shall not pass away. 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. 33 Take ye heed, watch [a] and pray: for ye know not when the time is. 34 *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his [b] servants, to each one his work, commanded also the porter to watch. 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

14 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having [c] an alabaster cruse of ointment of [d] spikenard very costly; *and* she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred [e] pence, and given to the poor. 6 And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. 8 She hath done what she could: she hath anointed my body aforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached through-

[a] Some ancient authorities omit *and pray*. [b] Gr. *bondservants*. [c] Or, *a flask* [d] Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*. [e] See marginal note on ch. xii. 15.

out the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

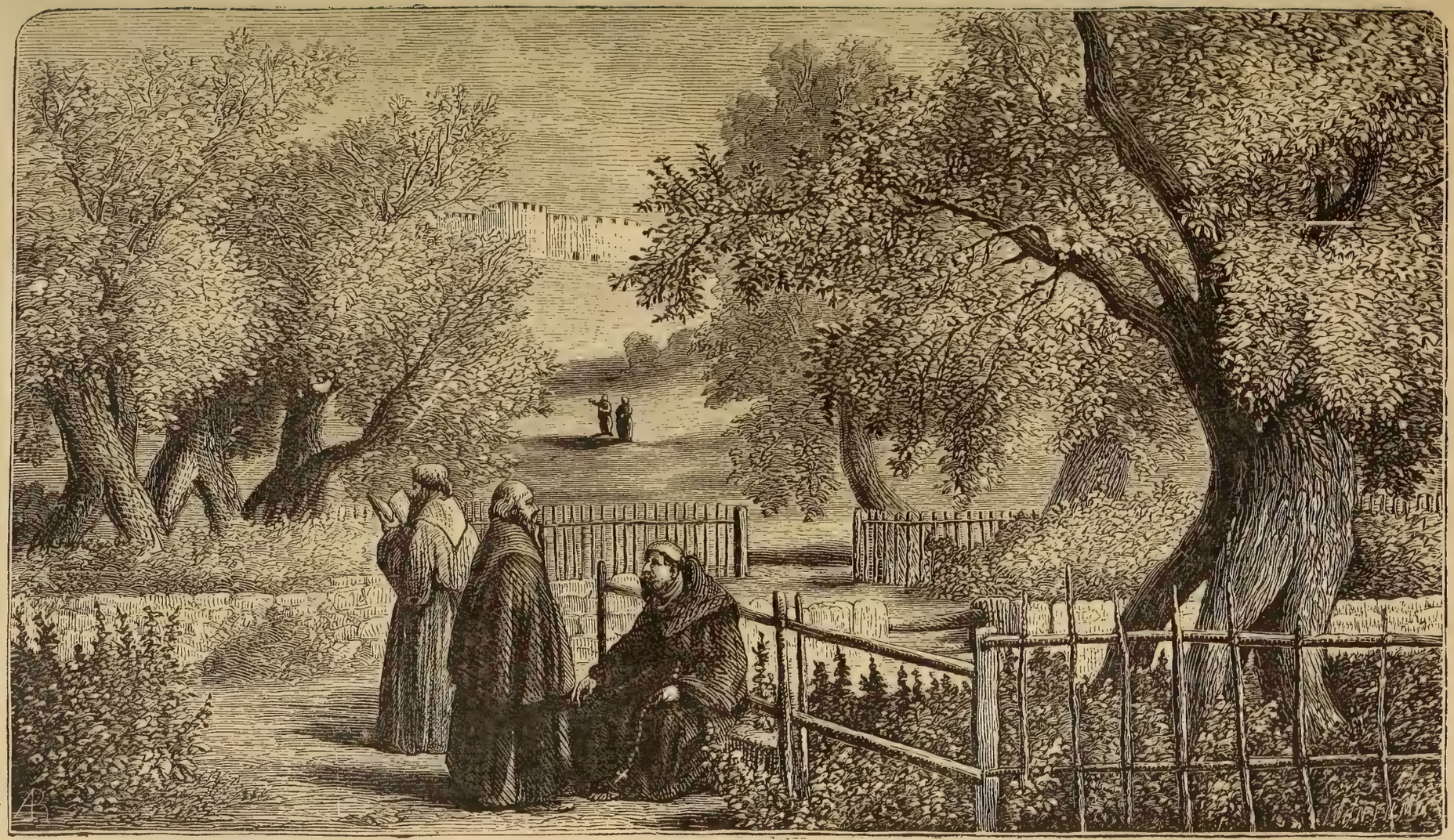
10 And Judas Iscariot, [a] he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; 14 and wheresoever he shall enter in, say to the goodman of the house, The [b] Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself shew you a large upper room furnished *and* ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve. 18 And as they [c] sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. 19 They began to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [d] for that man if he had not been born.

22 And as they were eating, he took [e] bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said unto

[a] Gr. *the one of the twelve.* [b] Or, *Teacher* [c] Gr. *reclined.* [d] Gr. *for him if that man.* [e] Or, *a loaf*



THE GARDEN OF GETHSEMANE.

them, This is my blood of [a]the [b]covenant, which is shed for many. [25]Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [c]offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. [28]Howbeit, after I am raised up, I will go before you into Galilee. [29]But Peter said unto him, Although all shall be [c]offended, yet will not I. [30]And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. [31]But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto [d]a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. [33]And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. [34]And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. [35]And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. [36]And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. [37]And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? [38][e]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. [39]And again he went away, and prayed, saying the same words. [40]And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to an-

[a] Or, *the testament* [b] Some ancient authorities insert *new.* [c] Gr. *caused to stumble.* [d] Gr. *an enclosed piece of ground.* [e] Or, *Watch ye, and pray that ye enter not*

swer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. 44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and saith, Rabbi; and [a] kissed him. 46 And they laid hands on him, and took him. 47 But a certain one of them that stood by drew his sword, and smote the [b] servant of the high priest, and struck off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. 50 And they all left him, and fled.

51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him; 52 but, he left the linen cloth, and fled naked.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire*. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this [c] temple that is made with hands, and in three days I will

[a] Gr. *kissed him much.* [b] Gr. *bondservant.* [c] Or, *sanctuary*

build another made without hands. [59]And not even so did their witness agree together. [60]And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? [61]But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? [62]And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. [63]And the high priest rent his clothes, and saith, What further need have we of witnesses? [64]Ye have heard the blasphemy: what think ye? And they all condemned him to be [a]worthy of death. [65]And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with [b]blows of their hands.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; [67]and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus. [68]But he denied, saying, [c]I neither know, nor understand what thou sayest: and he went out into the [d]porch; [e]and the cock crew. [69]And the maid saw him, and began again to say to them that stood by, This is *one* of them. [70]But he again denied it And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan. [71]But he began to curse, and to swear, I know not this man of whom ye speak. [72]And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [f]And when he thought thereon, he wept.

15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered

[a] Gr. *liable to.* [b] Or, *strokes of rods* [c] Or, *I neither know, nor understand: thou, what sayest thou?* [d] Gr. *forecourt.* [e] Many ancient authorities omit *and the cock crew.* [f] Or, *And he began to weep.*

him up to Pilate. 2And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. 3And the chief priests accused him of many things. 4And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. 5But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at [a] the feast he used to release unto them one prisoner, whom they asked of him. 7And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. 8And the multitude went up and began to ask him *to do* as he was wont to do unto them. 9And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10For he perceived that for envy the chief priests had delivered him up. 11But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. 12And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? 13And they cried out again, Crucify him. 14And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. 15And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the [b] Prætorium; and they call together the whole [c] band. 17And they clothe him with purple, and plaiting a crown of thorns, they put it on him; 18and they began to salute him, Hail, King of the Jews! 19And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. 20And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

21 And they [d] compel one passing by, Simon of Cyrene,

[a] Or, *a feast* [b] Or, *palace* [c] Or, *cohort* [d] Gr. *impress.*

coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. 22 And they bring him unto the place Golgatha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh: but he received it not. 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two robbers; one on his right hand, and one on his left.[a] 29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the [b]temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; [c]himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness over the whole [d]land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [e]why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. 37 And Jesus uttered a loud voice, and gave up the ghost. 38 And the veil of the [b]temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood by over against him, saw that he [f]so gave up the ghost, he said,

[a] Many ancient authorites insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37. [b] Or, *sanctuary* [c] Or, *can he not save himself?* [d] Or, *earth* [e] Or, *why didst thou forsake me?* [f] Many ancient authorities read *so cried out, and gave up the ghost.*

Truly this man was [a] the Son of God. 40 And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the [b] less and of Joses, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [c] had been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph. 46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Gali-

[a] Or, *a son of God* [b] Gr. *little.* [c] Many ancient authorities read *were already dead.*

lee: there shall ye see him, as he said unto you. [8] And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 [a] Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven [b] devils. [10] She went and told them that had been with him, as they mourned and wept. [11] And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. [13] And they went away and told it unto the rest: neither believed they them.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. [15] And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. [16] He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. [17] And these signs shall follow them that believe: in my name shall they cast out [b] devils; they shall speak with [c] new tongues; [18] they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. [20] And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

[a] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. [b] Gr. *demons*. [c] Some ancient authorities omit *new*.

THE GOSPEL ACCORDING TO

S. LUKE.

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been [a] fulfilled among us, [2] even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, [3] it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; [4] that thou mightest know the certainty concerning the [b] things [c] wherein thou wast instructed.

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. [6] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. [7] And they had no child, because that Elisabeth was barren, and they both were *now* [d] well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, [9] according to the custom of the priest's office, his lot was to enter into the [e] temple of the Lord and burn incense. [10] And the whole multitude of the people were praying without at the hour of incense. [11] And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. [12] And Zacharias was troubled when he saw *him*, and fear fell upon him. [13] But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

[a] Or, *fully established* [b] Gr, *words.* [c] Or, *which thou wast taught by word of mouth* [d] Or, *advanced in their days.* [e] Or, *sanctuary*



THE ANNUNCIATION. Luke i. 2.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor [a] strong drink; and he shall be filled with the [b] Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall [c] go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife [d] well stricken in years. 19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled [e] while he tarried in the [f] temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [f] temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the

[a] Gr. *sikera*. [b] Or, *Holy Spirit*: and so throughout this book. [c] Some ancient authorities read *come nigh before his face*. [d] Gr. *advanced in her days*. [e] Or, *at his tarrying* [f] Or, *sanctuary*

virgin's name was Mary. [28] And he came in unto her, and said, Hail, thou that art [a] highly favoured, the Lord *is* with thee[b]. [29] But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. [30] And the angel said unto her, Fear not, Mary: for thou hast found [c] favour with God. [31] And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. [32] He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: [33] and he shall reign over the house of Jacob [d] for ever; and of his kingdom there shall be no end. [34] And Mary said unto the angel, How shall this be, seeing I know not a man? [35] And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [e] that which [f] is to be born [g] shall be called holy, the Son of God. [36] And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that [h] was called barren. [37] For no word from God shall be void of power. [38] And Mary said, Behold, the [i] handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; [40] and entered into the house of Zacharias and saluted Elisabeth. [41] And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; [42] and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. [43] And whence is this to me, that the mother of my Lord should come unto me? [44] For behold, when the voice of thy salutation

[a] Or, *endued with grace* [b] Many ancient authorities add *blessed* art *thou among women.* See ver. 42. [c] Or, *grace* [d] Gr. *unto the ages.* [e] Or, *the holy thing which is to be born shall be called the Son of God.* [f] Or, *is begotten* [g] Some ancient authorities insert *of thee.* [h] Or, *is* [i] Gr. *bondmaid.*

came into mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she that [a]believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. 46 And Mary said,

My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his [b]handmaiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [c]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.

56 And Mary abode with her about three months, and returned unto her house.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father,

[a] Or, *believed that there shall be* [b] Gr. *bondmaiden.* [c] Or, *by*

what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets which have been since the world began),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [a] tender mercy of our God,
[b] Whereby the dayspring from on high [c] shall visit us,
79 To shine upon them that sit in darkness and the shadow of death;

[a] Or, *heart of mercy* [b] Or, *Wherein* [c] Many ancient authorities read *hath visited us.*

To guide our feet into the
way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all [a] the world should be enrolled. [2] This was the first enrolment made when Quirinius was governor of Syria. [3] And all went to enrol themselves, every one to his own city. [4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; [5] to enrol himself with Mary, who was betrothed to him, being great with child. [6] And it came to pass, while they were there, the days were fulfilled that she should be delivered. [7] And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping [b] watch by night over their flock. [9] And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. [10] And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: [11] for there is born to you this day in the city of David a Saviour, which is [c] Christ the Lord. [12] And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. [13] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

[14] Glory to God in the highest,
And on earth [d] peace among
[e] men in whom he is well
pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another,

[a] Gr. *the inhabited earth.* [b] Or, *night-watches* [c] Or, *Anointed Lord* [d] Many ancient authorities read *peace, good pleasure among men.* [e] Gr. *men of good pleasure.*

Let us now go even unto Bethlehem, and see this [a] thing that is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child.
18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these [b] sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord),
24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy [c] servant depart, O [d] Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared

[a] Or, *saying* [b] Or, *things* [c] Gr. *bondservant.* [d] Gr. *Master.*



SIMEON AND ANNA IN THE TEMPLE. Luke ii. 28.

before the face of all peoples;
32 A light for [a] revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [b] of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. 39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, [c] filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the [d] doctors, both hearing them, and asking them ques-

[a] Or, *the unveiling of the Gentiles* [b] Gr. *advanced in many days.* [c] Gr. *becoming full of wisdom.* [d] Or, *teachers*

tions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished: and his mother said unto him, [a] Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be [b] in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* [c] sayings in her heart.

52 And Jesus advanced in wisdom and [d] stature, and in [e] favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of [f] repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is

[a] Gr. *Child.* [b] Or, *about my Father's business* Gr. *in the things of my Father.* [c] Or, *things* [d] Or, *age* [e] Or, *grace* [f] Or, *your repentance*



SCENE IN THE VALLEY OF THE JORDAN.

able of these stones to raise up children unto Abraham. 9 And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also [a] publicans to be baptized, and they said unto him, [b] Master, what must we do? 13 And he said unto them, Extort no more than that which is appointed you. 14 And [c] soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither [d] exact *anything* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; 16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [e] worthy to unloose: he shall baptize you [f] with the Holy Ghost and *with* fire: 17 whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he [g] good tidings unto the people; 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added yet this above all, that he shut up John in prison.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, 22 and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

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[a] See marginal note on Matt. v. 46. [b] Or, *Teacher* [c] Gr. *soldiers on service.* [d] Or, *accuse* any one [e] Gr. *sufficient.* [f] Or, *in* [g] Or, *the gospel*

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, 24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, 25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, 26 the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, 27 the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [a] Shealtiel, the *son* of Neri, 28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, 29 the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, 30 the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, 31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, 32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [b] Salmon, the *son* of Nahshon, 33 the *son* of Amminadab, [c] the *son* of [d] Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, 34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, 35 the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, 36 the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, 37 the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, 38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [e] by the Spirit in the wilderness during forty days, 2 being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become [f] bread. 4 And Jesus an-

[a] Gr. *Salathiel.* [b] Some ancient authorities write *Sala.* [c] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab.* [d] Some ancient authorities write *Aram.* [e] Or, *in* [f] Or, *a loaf*

swered unto him, It is written, Man shall not live by bread alone. [5]And he led him up, and shewed him all the kingdoms of [a] the world in a moment of time. [6]And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. [7]If thou therefore wilt worship before me, it shall all be thine. [8]And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. [9]And he led him to Jerusalem, and set him on the [b] pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: [10]for it is written,

He shall give his angels charge concerning thee, to guard thee:

[11]and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

[12]And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him [c] for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. [15]And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. [17]And there was delivered unto him [d] the book of the prophet Isaiah. And he opened the [e] book, and found the place where it was written,

[18]The Spirit of the Lord is upon me,
[f] Because he anointed me to preach [g] good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,

[a] Gr. *the inhabited earth.* [b] Gr. *wing.* [c] Or, *until* [d] Or, *a roll* [e] Or, *roll* [f] Or, *Wherefore* [g] Or, *the gospel*

To set at liberty them that
are bruised,
19 To proclaim the acceptable
year of the Lord.
20 And he closed the [a] book, and
gave it back to the attendant,
and sat down: and the eyes of
all in the synagogue were fas-
tened on him. 21 And he began
to say unto them, To-day hath
this scripture been fulfilled in
your ears. 22 And all bare him
witness, and wondered at the
words of grace which proceeded
out of his mouth: and they
said, Is not this Joseph's son?
23 And he said unto them, Doubt-
less ye will say unto me this
parable, Physician, heal thy-
self: whatsoever we have heard
done at Capernaum, do also here
in thine own country. 24 And
he said, Verily I say unto you,
No prophet is acceptable in his
own country. 25 But of a truth
I say unto you, There were
many widows in Israel in the
days of Elijah, when the heaven
was shut up three years and six
months, when there came a
great famine over all the land;
26 and unto none of them was
Elijah sent, but only to [b] Zare-
phath, in the land of Sidon,
unto a woman that was a widow.
27 And there were many lepers
in Israel in the time of Elisha
the prophet; and none of them
was cleansed, but only Naaman
the Syrian. 28 And they were
all filled with wrath in the syn-
agogue, as they heard these
things; 29 and they rose up, and
cast him forth out of the city,
and led him unto the brow of
the hill whereon their city was
built, that they might throw
him down headlong. 30 But he
passing through the midst of
them went his way.

31 And he came down to
Capernaum, a city of Galilee.
And he was teaching them on
the sabbath day: 32 and they
were astonished at his teach-
ing; for his word was with au-
thority. 33 And in the syna-
gogue there was a man, which
had a spirit of an unclean
[c] devil; and he cried out with
a loud voice, 34 [d] Ah! what have
we to do with thee, thou Jesus
of Nazareth? art thou come to
destroy us? I know thee who
thou art, the Holy One of God.
35 And Jesus rebuked him, say-

[a] Or, *roll* [b] Gr. *Sarepta.* [c] Gr. *demon.* [d] Or, *Let alone*

ing, Hold thy peace, and come out of him. And when the [a] devil had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is [b] this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And [c] devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said unto them, I must preach the [d] good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of [e] Galilee.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had

[a] Gr. *demon.* [b] Or, *this word, that with authority . . . come out?* [c] Gr. *demons.* [d] Or, *gospel*
[e] Very many ancient authorities read *Judæa.*

left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so also were James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [a] catch men. 11 And when they had brought their boats to land, they left all, and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. 14 And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the

[a] Gr. *take alive.*



THE MIRACULOUS DRAUGHT OF FISHES. Luke v. 4.

Lord was with him [a]to heal.
18 And behold, men bring on a
bed a man that was palsied:
and they sought to bring him
in, and to lay him before him.
19 And not finding by what *way*
they might bring him in be-
cause of the multitude, they
went up to the housetop, and
let him down through the tiles
with his couch into the midst
before Jesus. 20 And seeing
their faith, he said, Man, thy
sins are forgiven thee. 21 And
the scribes and the Pharisees
began to reason, saying, Who
is this that speaketh blasphe-
mies? Who can forgive sins,
but God alone? 22 But Jesus
perceiving their reasonings,
answered and said unto them,
[b]What reason ye in your hearts?
23 Whether is easier, to say, Thy
sins are forgiven thee; or to
say, Arise and walk? 24 But
that ye may know that the Son
of man hath [c]power on earth
to forgive sins (he said unto
him that was palsied), I say
unto thee, Arise, and take up
thy couch, and go unto thy
house. 25 And immediately he
rose up before them, and took
up that whereon he lay, and
departed to his house, glorify-
ing God. 26 And amazement
took hold on all, and they glo-
rified God; and they were filled
with fear, saying, We have seen
strange things to-day.

27 And after these things
he went forth, and beheld a
publican, named Levi, sitting
at the place of toll, and said
unto him, Follow me. 28 And
he forsook all, and rose up
and followed him. 29 And Levi
made him a great feast in his
house: and there was a great
multitude of publicans and of
others that were sitting at meat
with them. 30 And [d]the Phari-
sees and their scribes mur-
mured against his disciples,
saying, Why do ye eat and
drink with the publicans and
sinners? 31 And Jesus answer-
ing said unto them, They that
are whole have no need of a
physician; but they that are
sick. 32 I am not come to call
the righteous but sinners to
repentance. 33 And they said
unto him, The disciples of

[a] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.* [b] Or, *Why*
[c] Or, *authority* [d] Or, *the Pharisees and the scribes among them*

John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. 34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. 36 And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man putteth new wine into old [a] wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new: for he saith, The old is [b] good.

6 Now it came to pass on a [c] sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? 3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him; 4 how he entered into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? 5 And he said unto them, The Son of man is lord of the sabbath.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. 8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he

[a] That is, *skins used as bottles.* [b] Many ancient authorities read *better.* [c] Many ancient authorities insert *second-first.*

arose and stood forth. [9] And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? [10] And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did *so*: and his hand was restored. [11] But they were filled with [a] madness; and communed one with another what they might do to Jesus.

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. [13] And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; [14] Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, [15] and Matthew and Thomas, and James *the son* of Alphæus, and Simon which was called the Zealot, [16] and Judas *the* [b] *son* of James, and Judas Iscariot, which was the traitor; [17] and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; [18] and they that were troubled with unclean spirits were healed. [19] And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom of God. [21] Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh. [22] Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. [23] Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets. [24] But woe unto you that are rich! for ye have received your

[a] Or, *foolishness* [b] Or, brother. See Jude 1.

consolation. 25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep. 26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, [a] never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? 40 The disciple is not above his [b] master: but every one when he is perfected shall be as his [b] master. 41 And why beholdest thou the mote that is in thy broth-

[a] Some ancient authorities read *despairing of no man.* [b] Or, *teacher*

er's eye, but considerest not the beam that is in thine own eye? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. 43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: 48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: [a] because it had been well builded. 49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [b] servant, who was [c] dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his [b] servant. 4 And they, when they came to Jesus, be-

[a] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25. [b] Gr. *bondservant*. [c] Or, *precious to him* Or, *honourable with him*

sought him earnestly, saying, He is worthy that thou shouldest do this for him: 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [a] worthy that thou shouldest come under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but [b] say the word, and my [c] servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [d] servant, Do this, and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the [d] servant whole.

11 And it came to pass [e] soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God has visited his people. 17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

18 And the disciples of John told him of all these things. 19 And John calling unto him

[a] Gr. *sufficient.* [b] Gr. *say with a word.* [c] Or, *boy* [d] Gr. *bondservant.* [e] Many ancient authorities read *on the next day.*

[a] two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? [20] And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? [21] In that hour he cured many of diseases and [b] plagues and evil spirits; and on many that were blind he bestowed sight. [22] And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have [c] good tidings preached to them. [23] And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? [25] But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. [26] But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. [27] This is he of whom it is written,

Behold, I send my messenger
before thy face,
Who shall prepare thy way
before thee.

[28] I say unto you, Among them that are born of women there is none greater than John: yet he that is [d] but little in the kingdom of God is greater than he. [29] And all the people when they heard, and the publicans, justified God, [e] being baptized with the baptism of John. [30] But the Pharisees and the lawyers rejected for themselves the counsel of God, [f] being not baptized of him. [31] Whereunto then shall I liken the men of this generation, and to what are they like? [32] They are like unto children that sit in the marketplace, and call one to another; which say, We piped

[a] Gr. *certain two.* [b] Gr. *scourges.* [c] Or, *the gospel* [d] Gr. *lesser.* [e] Or, *having been* [f] Or, *not having been*

unto you, and ye did not dance; we wailed, and ye did not weep. 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a [a]devil. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 And wisdom [b]is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [c]an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [d]kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [e]a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, [f]Master, say on. 41 A certain lender had two debtors: the one owed five hundred [g]pence, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to [h]kiss my feet.

[a] Gr. *demon.* [b] Or, *was* justified [c] Or, *a flask* [d] Gr. *kissed much.* [e] Some ancient authorities read *the prophet.* See John i. 21, 25. [f] Or, *Teacher* [g] See marginal note on Matt. xviii. 28. [h] Gr. *kiss much.*



THE PEOPLE FOLLOWING CHRIST. Luke viii. 4.

46 My head with oil thou didst
not anoint: but she hath an-
ointed my feet with ointment.
47 Wherefore I say unto thee,
Her sins, which are many, are
forgiven; for she loved much:
but to whom little is forgiven,
the same loveth little. 48 And
he said unto her, Thy sins are
forgiven. 49 And they that sat
at meat with him began to say
[a] within themselves, Who is this
that even forgiveth sins? 50 And
he said unto the woman, Thy
faith hath saved thee; go in
peace.

8 And it came to pass soon
afterwards, that he went
about through cities and vil-
lages, preaching and bringing
the [b] good tidings of the king-
dom of God, and with him the
twelve, 2 and certain women
which had been healed of evil
spirits and infirmities, Mary
that was called Magdalene, from
whom seven [c] devils had gone
out, 3 and Joanna the wife of
Chuza Herod's steward, and
Susanna, and many others,
which ministered unto [d] them
of their substance.

4 And when a great multi-
tude came together, and they
of every city resorted unto him,
he spake by a parable: 5 The
sower went forth to sow his
seed: and as he sowed, some
fell by the way side; and it
was trodden under foot, and
the birds of the heaven de-
voured it. 6 And other fell on
the rock; and as soon as it
grew, it withered away, because
it had no moisture. 7 And other
fell amidst the thorns; and the
thorns grew with it, and choked
it. 8 And other fell into the good
ground, and grew, and brought
forth fruit a hundredfold. As
he said these things, he cried,
He that hath ears to hear, let
him hear.

9 And his disciples asked
him what this parable might
be. 10 And he said, Unto you
it is given to know the mys-
teries of the kingdom of God:
but to the rest in parables;
that seeing they may not see,
and hearing they may not un-
derstand. 11 Now the parable
is this: The seed is the word
of God. 12 And those by the
way side are they that have
heard; then cometh the devil,

[a] Or, *among* [b] Or, *gospel* [c] Gr. *demons.* [d] Many ancient authorities read *him.*

and taketh away the word from their heart, that they may not believe and be saved. [13]And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. [14]And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. [15]And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. [17]For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. [18]Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [a]thinketh he hath.

19 And there came to him his mother and brethren, and they could not come at him for the crowd. [20]And it was told him, Thy mother and thy brethren stand without, desiring to see thee. [21]But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. [23]But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. [24]And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. [25]And he said unto them, Where is your faith? And being afraid they marvelled,

[a] Or, *seemeth to have*

saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [a] Gerasenes, which is over against Galilee. [27] And when he was come forth upon the land, there met him a certain man out of the city, who had [b] devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. [28] And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. [29] For he commanded the unclean spirit to come out from the man. For [c] oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [d] devil into the deserts. [30] And Jesus asked him, What is thy name? And he said, Legion; for many [b] devils were entered into him. [31] And they intreated him that he would not command them to depart into the abyss. [32] Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. [33] And the [b] devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. [34] And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. [35] And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [b] devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. [36] And they that saw it told them how he that was possessed with [b] devils was [e] made whole. [37] And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great

[a] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37. [b] Gr. *demons*. [c] Or, *of a long time* [d] Gr. *demon* [e] Or, *saved*.

fear: and he entered into a boat, and returned. 38 But the man from whom the [a]devils were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. 41 And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which [b]had spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanched. 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, [c]and they that were with him, Master, the multitudes press thee and crush *thee.* 46 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath [d]made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house,* saying, Thy daughter is dead; trouble not the [e]Master. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be [f]made whole. 51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and

[a] Gr. *demons.* [b] Some ancient authorities omit *had spent all her living upon physicians, and.* [c] Some ancient authorities omit *and they that were with him.* [d] Or, *saved thee* [e] Or, *Teacher* [f] Or, *saved*

James, and the father of the maiden and her mother. [52] And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. [53] And they laughed him to scorn, knowing that she was dead. [54] But he, taking her by the hand, called, saying, Maiden, arise. [55] And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat. [56] And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all [a] devils, and to cure diseases. [2] And he sent them forth to preach the kingdom of God, and to heal [b] the sick. [3] And he said unto them. Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. [4] And into whatsoever house ye enter, there abide, and thence depart. [5] And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. [6] And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; [8] and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. [9] And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. [11] But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. [12] And the day began to wear away, and the twelve came, and said unto him, Send the multitude away, that they may

[a] Gr. *demons.* [b] Some ancient authorities omit *the sick.*

go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. 14 For they were about five thousand men. And he said unto his disciples, Make them [a] sit down in companies, about fifty each. 15 And they did so, and made them all [a] sit down. 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? 19 And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen again. 20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. 21 But he charged them, and commanded *them* to tell this to no man; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. 23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever would save his [b] life shall lose it; but whosoever shall lose his [b] life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father and of the holy angels. 27 But I tell you of a truth, There be some of them that stand here, which

[a] Gr. *recline* [b] Or, *soul*

shall in no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings. he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling. 30 And behold, there talked with him two men, which were Moses and Elijah; 31 who appeared in glory, and spake of his [a]decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but [b]when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [c]tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is [d]my Son, my chosen: hear ye him. 36 And when the voice [e]came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying, [f]Master, I beseech thee to look upon my son; for he is mine only child: 39 and behold, a spirit taketh him, and he suddenly crieth out; and it [g]teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they could not. 41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither

[a] Or, *departure* [b] Or, *having remained awake* [c] Or, *booths* [d] Many ancient authorities read *my beloved Son.* See Matt. xvii. 5; Mark ix. 7. [e] Or, *was past* [f] Or, *Teacher* [g] Or, *convulseth*

thy son. 42 And as he was yet a coming, the [a]devil [b]dashed him down, and [c]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, 44 Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. 45 But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of them should be the [d]greatest. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [e]least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out [f]devils in thy name; and we forbade him, because he followeth not with us. 50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days [g]were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was *as though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them[h]? 55 But he turned, and rebuked them[i]. 56 And they went to another village.

57 And as they went in the

[a] Gr. *demon.* [b] Or, *rent him* [c] Or, *convulsed* [d] Gr. *greater.* [e] Gr. *lesser.* [f] Gr. *demons.* [g] Gr. *were being fulfilled.* [h] Many ancient authorities add *even as Elijah did.* [i] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.

way, a certain man said unto him, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [a] nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. 61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy [b] others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes: and salute no man on the way. 5 And into whatsoever house ye shall [c] enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon [d] him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God

[a] Gr. *lodging-places.* [b] Many ancient authorities add *and two:* and so in ver. 17. [c] Or, *enter first, say* [d] Or, *it*

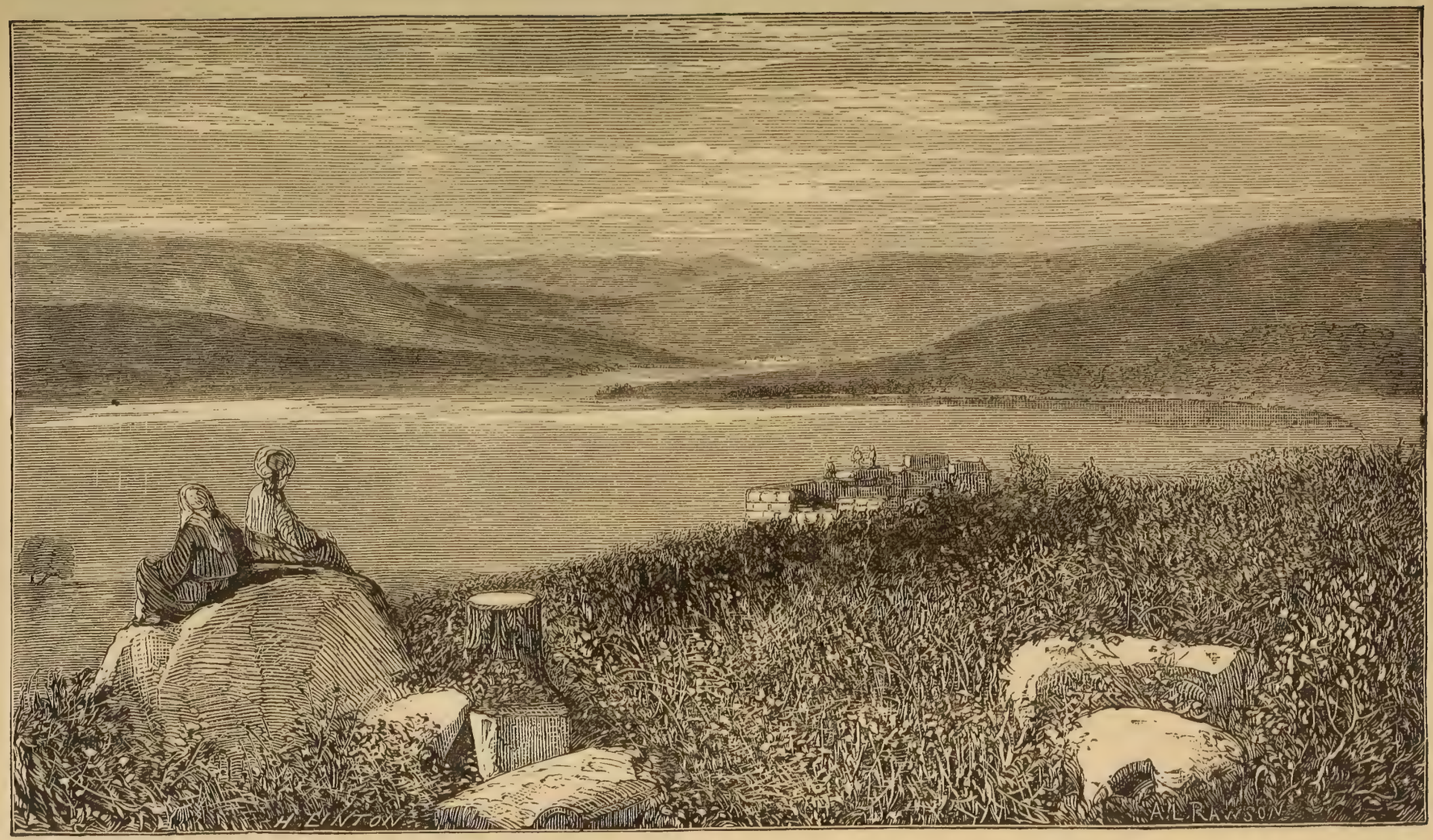
is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [a] mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the [b] devils are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced [c] in the Holy Spirit, and said, I [d] thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [e] for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25 And behold, a certain lawyer stood up and tempted him, saying, [f] Master, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how read-

[a] Gr. *powers.* [b] Gr. *demons.* [c] Or, *by* [d] Or, *praise* [e] Or, *that* [f] Or, *Teacher*



THE SUPPOSED SITE OF CAPERNAUM.

est thou? [27] And he answering said, Thou shalt love the Lord thy God [a] with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. [28] And he said unto him, Thou hast answered right: this do, and thou shalt live. [29] But he, desiring to justify himself, said unto Jesus, And who is my neighbour? [30] Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. [31] And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. [32] And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. [33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, [34] and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. [35] And on the morrow he took out two [b] pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. [36] Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? [37] And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. [39] And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. [40] But Martha was [c] cumbered much about serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. [41] But the Lord answered and said unto her, [d] Martha, Martha,

[a] Gr. *from.* [b] See marginal note on Matt. xviii. 28. [c] Gr. *distracted.* [d] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

thou art anxious and troubled about many things: 42 [a] but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, [b] Father, Hallowed be thy name. Thy kingdom come. [c] 3 Give us day by day [d] our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation [e].

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him [f] as many as he needeth. And I say unto you, 9 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask [g] a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[a] Many ancient authorities read *but few things are needful, or one.* [b] Many ancient authorites read *Our Father, which art in heaven.* See Matt. vi. 9. [c] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10. [d] Gr. *our bread for the coming day.* [e] Many ancient authorities add *but deliver us from the evil one* (or, *from evil*). See Matt. vi. 13. [f] Or, *whatsoever things* [g] Some ancient authorities omit *a loaf, and he give him a stone? or.*



MARY HATH CHOSEN THAT GOOD PART. Luke x. 38.

14 And he was casting out a [a] devil *which was* dumb. And it came to pass, when the [a] devil was gone out, the dumb man spake; and the multitudes marvelled. 15 But some of them said, [b] By Beelzebub the prince of the [c] devils casteth he out [c] devils. 16 And others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; [d] and a house *divided* against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out [c] devils [b] by Beelzebub. 19 And if I [b] by Beelzebub cast out [c] devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out [c] devils, then is the kingdom of God come upon you. 21 When the strong *man* fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24 The unclean spirit when [e] he is gone out of the man, passeth through waterless places, seeking rest; and finding none, [e] he saith, I will turn back unto my house whence I came out. 25 And when [e] he is come, [e] he findeth it swept and garnished. 26 Then goeth [e] he, and taketh *to him* seven other spirits more evil than [f] himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This gen-

[a] Gr. *demon.* [b] Or, *In* [c] Gr. *demons.* [d] Or, *and house falleth upon house.* [e] Or, *it* [f] Or, *itself*

eration is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [a] a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [a] a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to [b] dine with him: and he went in and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before [b] dinner. 39 And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 Howbeit give for alms those things which [c] are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the sal-

[a] Gr. *more than.* [b] Gr. *breakfast.* [c] Or, *ye can*

utations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, [a]Master, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their* tombs. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [b]sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to [c]press upon *him* vehemently, and to provoke him to speak of [d]many things; 54 laying wait for him, to catch something out of his mouth.

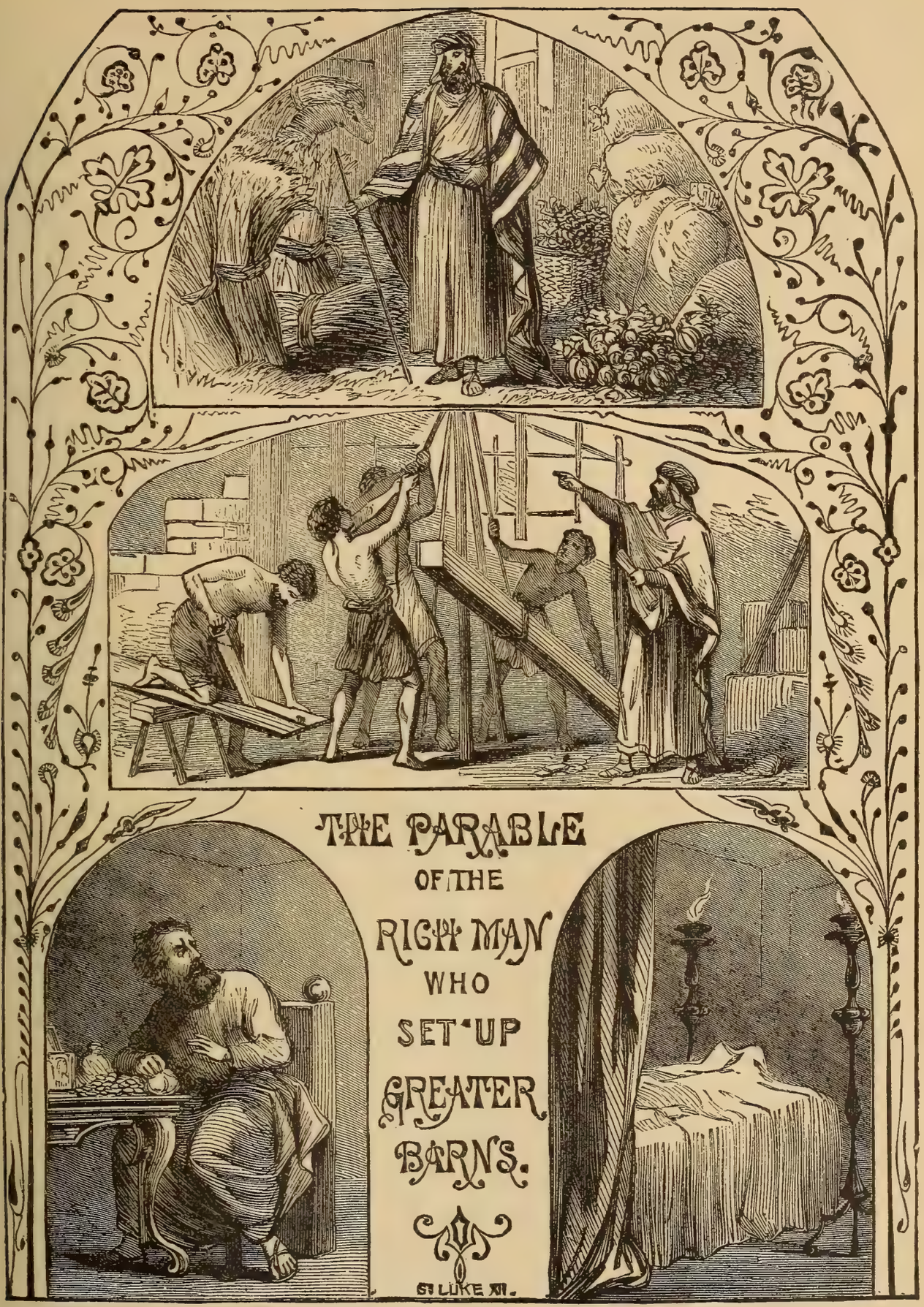
12 In the mean time, when [e]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [f]say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner

[a] Or, *Teacher* [b] Gr. *house.* [c] Or, *set themselves vehemently against* him [d] Or, *more* [e] Gr. *the myriads of.* [f] Or, *say unto his disciples, First of all beware ye*

chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which after he hath killed hath [a]power to cast into [b]hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess [c]me before men, [d]him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude said unto him, [e]Master, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: [f]for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. 19 And I will say to my [g]soul, [g]Soul,

[a] Or, *authority* [b] Gr. *Gehenna.* [c] Gr. *in me.* [d] Gr. *in him.* [e] Or, *Teacher* [f] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.* [g] Or, *life*


THE PARABLE
OF THE
RICH MAN
WHO
SET UP
GREATER
BARNS.
St LUKE XII.

thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. [20] But God said unto him, Thou foolish one, this night [a] is thy [b] soul required of thee; and the things which thou hast prepared, whose shall they be? [21] So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [c] life, what ye shall eat; nor yet for your body, what ye shall put on. [23] For the [c] life is more than the food, and the body than the raiment. [24] Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! [25] And which of you by being anxious can add a cubit unto his [d] stature? [26] If then ye are not able to do even that which is least, why are ye anxious concerning the rest? [27] Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. [28] But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? [29] And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. [30] For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. [31] Howbeit seek ye [e] his kingdom, and these things shall be added unto you. [32] Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. [33] Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. [34] For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burn-

[a] Gr. *they require thy soul.* [b] Or, *life* [c] Or, *soul* [d] Or, *age* [e] Many ancient authorities read *the kingdom of God.*

ing; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those [a] servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 [b] But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be [c] broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, Who then is [d] the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that [e] servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that [e] servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that [e] servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [f] cut him asunder, and appoint his portion with the unfaithful. 47 And that [e] servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

[a] Gr. *bondservants.* [b] Or, *But this ye know* [c] Gr. *digged through.* [d] Or, *the faithful steward, the wise* man *whom &c.* [e] Gr. *bondservant.* [f] Or, *severely scourge him*

49 I came to cast fire upon
the earth; and what will I, if
it is already kindled? 50 But
I have a baptism to be bap-
tized with; and how am I
straitened till it be accom-
plished! 51 Think ye that I
am come to give peace in the
earth? I tell you, Nay; but
rather division: 52 for there
shall be from henceforth five
in one house divided, three
against two, and two against
three. 53 They shall be divided,
father against son, and son
against father; mother against
daughter, and daughter against
her mother; mother in law
against her daughter in law,
and daughter in law against
her mother in law.

54 And he said to the mul-
titudes also, When ye see a
cloud rising in the west, straight-
way ye say, There cometh a
shower; and so it cometh to
pass. 55 And when *ye see* a
south wind blowing, ye say,
There will be a [a] scorching heat;
and it cometh to pass. 56 Ye
hypocrites, ye know how to
[b] interpret the face of the earth
and the heaven; but how is it
that ye know not how to [b] in-
terpret this time? 57 And why
even of yourselves judge ye not
what is right? 58 For as thou
art going with thine adversary
before the magistrate, on the
way give diligence to be quit
of him; lest haply he hale thee
unto the judge, and the judge
shall deliver thee to the [c] officer,
and the [c] officer shall cast thee
into prison. 59 I say unto thee,
Thou shalt by no means come
out thence, till thou have paid
the very last mite.

13 Now there were some pres-
ent at that very season
which told him of the Galil-
æans, whose blood Pilate had
mingled with their sacrifices.
2 And he answered and said
unto them, Think ye that these
Galilæans were sinners above
all the Galilæans, because they
have suffered these things? 3 I
tell you, Nay: but, except ye
repent, ye shall all in like man-
ner perish. 4 Or those eighteen,
upon whom the tower in Siloam
fell, and killed them, think ye
that they were [d] offenders above
all the men that dwell in Jeru-
salem? 5 I tell you, Nay: but,

[a] Or, *hot wind* [b] Gr. *prove.* [c] Gr. *exactor.* [d] Gr. *debtors.*

except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [a] stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds

[a] Gr. *manger.*



PARABLE OF THE FIG TREE. Luke xiii. 6.



CHRIST WEEPING OVER JERUSALEM Luke xiii. 34.

of the heaven lodged in the branches thereof. [20] And again he said, Whereunto shall I liken the kingdom of God? [21] It is like unto leaven, which a woman took and hid in three [a] measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. [23] And one said unto him, Lord, are they few that be saved? And he said unto them, [24] Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be [b] able. [25] When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; [26] then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; [27] and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. [28] There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. [29] And they shall come from the east and west, and from the north and south, and shall [c] sit down in the kingdom of God. [30] And behold, there are last which shall be first, and there are first which shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. [32] And he said unto them, Go and say to that fox, Behold, I cast out [d] devils and perform cures to-day and to-morrow, and the third *day* I am perfected. [33] Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. [34] O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would

[a] See marginal note on Matt. xiii. 33. [b] Or, *able, when once* [c] Gr. *recline.* [d] Gr. *demons.*

not! [35] Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 [1] And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. [2] And behold, there was before him a certain man which had the dropsy. [3] And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. [4] And he took him, and healed him, and let him go. [5] And he said unto them, Which of you shall have [a] an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? [6] And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, [8] When thou art bidden of any man to a marriage feast, [b] sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, [9] and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. [10] But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. [11] For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. [13] But when thou makest a feast, bid the poor, the maimed, the lame, the blind: [14] and thou shalt be blessed; because they have not *wherewith* to

[a] Many ancient authorities read *a son*. See ch. xiii. 15. [b] Gr. *recline not*.

THE PARABLE OF THE MARRIAGE SUPPER.

St LUKE XIV



recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper; and he bade many: 17 and he sent forth his [a]servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the [a]servant came, and told his lord these things. Then the master of the house being angry said to his [a]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the [a]servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the [a]servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men which were bidden shall taste of my supper.

25 Now there went with him great multitudes: and he turned, and said unto them, 26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold

[a] Gr. *bondservant.*

begin to mock him, [30] saying, This man began to build, and was not able to finish. [31] Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? [32] Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. [33] So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. [34] Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? [35] It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing near unto him for to hear him. [2] And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, [4] What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? [5] And when he hath found it, he layeth it on his shoulders, rejoicing. [6] And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. [7] I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten [a] pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? [9] And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. [10] Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain

[a] Gr. *drachma*, a coin worth about eight pence.

THE PARABLE OF THE LOST SHEEP.

LUKE XV.



THE PARABLE OF THE PRODIGAL SON.

LUKE XV.



man had two sons: [12] and the younger of them said to his father, Father, give me the portion of [a] *thy* substance that falleth to me. And he divided unto them his living. [13] And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. [14] And when he had spent all, there arose a mighty famine in that country; and he began to be in want. [15] And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. [16] And he would fain have been filled with [b] the husks that the swine did eat: and no man gave unto him. [17] But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: [19] I am no more worthy to be called thy son: make me as one of thy hired servants. [20] And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and [c] kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son[d]. [22] But the father said to his [e] servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: [23] and bring the fatted calf, *and* kill it, and let us eat, and make merry: [24] for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. [26] And he called to him one of the [e] servants, and inquired what these things might be. [27] And he said unto him, Thy brother is come; and thy father hath killed the fatted

[a] Gr. *the.* [b] Gr. *the pods of the carob tree.* [c] Gr. *kissed him much.* [d] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19. [e] Gr. *bondservants.*

calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and intreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, [a] Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred [b] measures of oil. And he said unto him, Take thy [c] bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred [d] measures of wheat. He saith unto him, Take thy [c] bond, and write fourscore. 8 And his lord commended [e] the unrighteous steward because he had done wisely: for the sons of this [f] world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to

[a] Gr. *Child.* [b] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14. [c] Gr. *writings.* [d] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14. [e] Gr. *the steward of unrighteousness.* [f] Or, *age*



THE UNJUST STEWARD. Luke xvi. 1.

THE PARABLE OF THE UNJUST STEWARD.

LUKE XVI.







yourselves friends [a] by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. [10] He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. [11] If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? [12] And if ye have not been faithful in that which is another's, who will give you that which is [b] your own? [13] No [c] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. [15] And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. [16] The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. [17] But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. [18] Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [d] faring sumptuously every day: [20] and a certain beggar named Lazarus was laid at his gate, full of sores, [21] and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. [22] And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. [23] And in Hades he lifted up his eyes, being in torments, and seeth Abraham

[a] Gr. *out of.* [b] Some ancient authorities read *our own.* [c] Gr. *household-servant.* [d] Or, *living in mirth and splendour every day*

afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, [a]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And [b]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! 2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. 7 But who is there of you, having a [c]servant plowing or keeping sheep, that will say unto him, when he is come in

[a] Gr. *Child.* [b] Or, *in all these things* [c] Gr. *bondservant.*


THE RICH GLUTTON
AND LAZARUS THE BEGGAR.
LUKE XVI

from the field, Come straightway and sit down to meat; [8] and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? [9] Doth he thank the [a] servant because he did the things that were commanded? [10] Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [b] servants; we have done that which it was our duty to do.

11 And it came to pass, [c] as they were on the way to Jerusalem, that he was passing [d] through the midst of Samaria and Galilee. [12] And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: [13] and they lifted up their voices, saying, Jesus, Master, have mercy on us. [14] And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. [15] And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; [16] and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. [17] And Jesus answering said, Were not the ten cleansed? but where are the nine? [18] [e] Were there none found that returned to give glory to God, save this [f] stranger? [19] And he said unto him, Arise, and go thy way: thy faith hath [g] made thee whole.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: [21] neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [h] within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. [23] And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*: [24] for as the

[a] Gr. *bondservant.* [b] Gr. *bondservants.* [c] Or, *as he was* [d] Or, *between* [e] Or, *There were none found . . . save this stranger.* [f] Or, *alien* [g] Or, *saved thee* [h] Or, *in the midst of you*

lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be [a] in his day. 25 But first must he suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his [b] life shall lose it: but whosoever shall lose *his* [b] *life* shall [c] preserve it. 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left.[d] 37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [e] eagles also be gathered together.

18 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, [f] Avenge me of mine adversary. 4 And he would not for a while: but afterward he said

[a] Some ancient authorities omit *in his day.* [b] Or, *soul* [c] Gr. *save it alive.* [d] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* [e] Or, *vultures* [f] Or, *Do me justice of*: and so in ver. 5, 7, 8.

within himself, Though I fear not God, nor regard man; [5] yet because this widow troubleth me, I will avenge her, lest she [a] wear me out by her continual coming. [6] And the Lord said, Hear what [b] the unrighteous judge saith. [7] And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? [8] I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [c] faith on the earth?

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set [d] all others at nought: [10] Two men went up into the temple to pray; the one a Pharisee, and the other a publican. [11] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. [12] I fast twice in the week; I give tithes of all that I get. [13] But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, [e] be merciful to me [f] a sinner. [14] I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. [16] But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. [17] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good [g] Master, what shall I do to inherit eternal life? [19] And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. [20] Thou know-

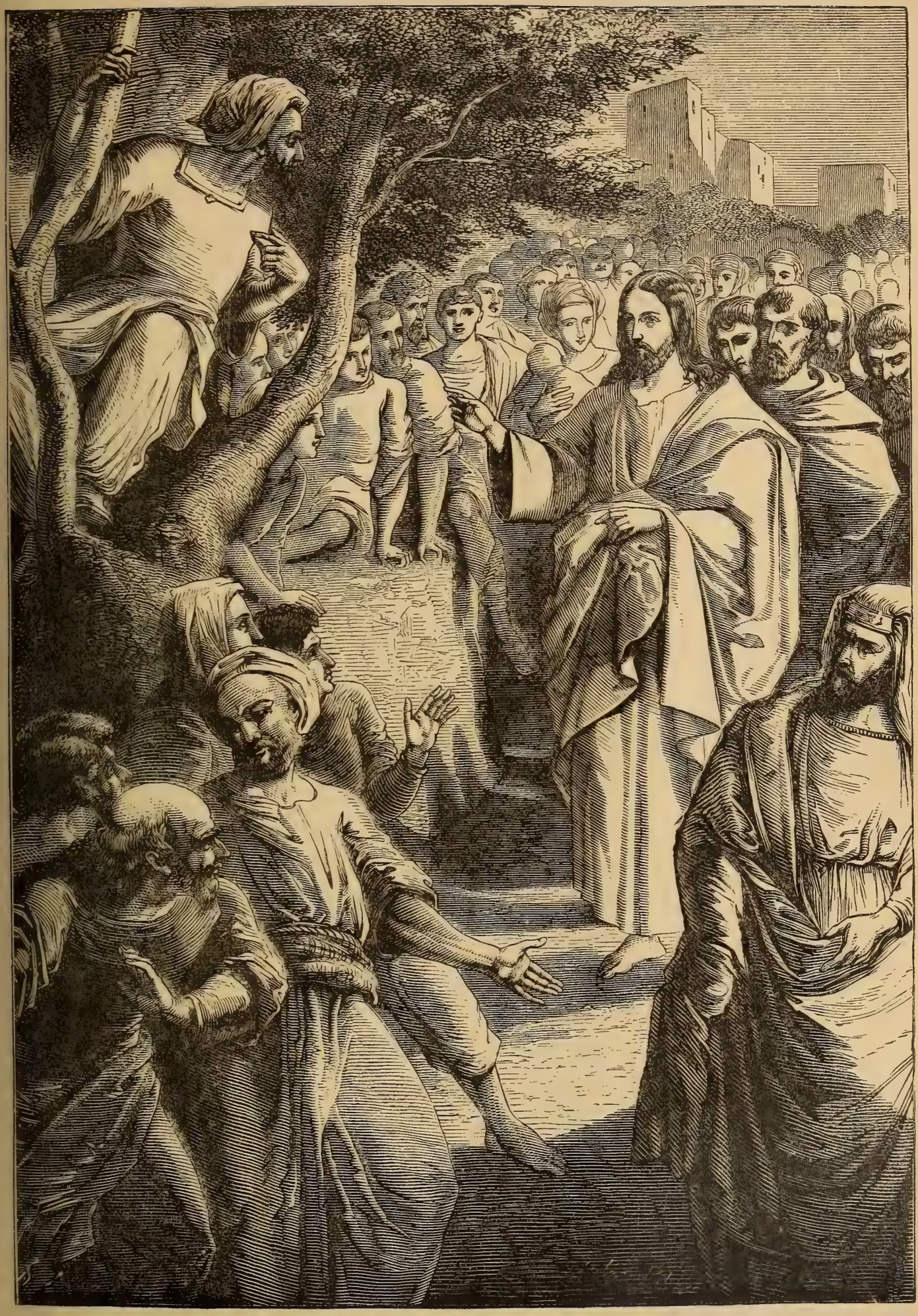
[a] Gr. *bruise.* [b] Gr. *the judge of unrighteousness.* [c] Or, *the faith* [d] Gr. *the rest.* [e] Or, *be propitiated* [f] Or, *the sinner* [g] Or, *Teacher*

est the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. 21 And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left [a] our own, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the [b] world to come eternal life.

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written [c] by the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he enquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by.

[a] Or, *our own* homes [b] Or, *age* [c] Or, *through*



ZACCHÆUS CALLED BY JESUS. Luke xix. 2.

38 And he cried, saying, Jesus,
thou son of David, have mercy
on me. 39 And they that went
before rebuked him, that he
should hold his peace: but he
cried out the more a great deal,
Thou son of David, have mercy
on me. 40 And Jesus stood, and
commanded him to be brought
unto him: and when he was
come near, he asked him,
41 What wilt thou that I should
do unto thee? And he said,
Lord, that I may receive my
sight. 42 And Jesus said unto
him, Receive thy sight: thy
faith hath [a] made thee whole.
43 And immediately he received
his sight, and followed him,
glorifying God: and all the
people, when they saw it, gave
praise unto God.

19 And he entered and was
passing through Jericho.
2 And behold, a man called by
name Zacchæus; and he was
a chief publican, and he was
rich. 3 And he sought to see
Jesus who he was; and could
not for the crowd, because he
was little of stature. 4 And he
ran on before, and climbed up
into a sycomore tree to see him:
for he was to pass that way.
5 And when Jesus came to the
place, he looked up, and said
unto him, Zacchæus, make
haste, and come down; for to-
day I must abide at thy house.
6 And he made haste, and came
down, and received him joy-
fully. 7 And when they saw it,
they all murmured, saying, He
is gone in to lodge with a man
that is a sinner. 8 And Zac-
chæus stood, and said unto the
Lord, Behold, Lord, the half of
my goods I give to the poor;
and if I have wrongfully ex-
acted aught of any man, I re-
store fourfold. 9 And Jesus said
unto him, To-day is salvation
come to this house, forasmuch
as he also is a son of Abraham.
10 For the Son of man came to
seek and to save that which
was lost.

11 And as they heard these
things, he added and spake a
parable, because he was nigh
to Jerusalem, and *because* they
supposed that the kingdom of
God was immediately to appear.
12 He said therefore, A certain
nobleman went into a far coun-
try, to receive for himself a

[a] Or, *saved thee*

kingdom, and to return. 13 And he called ten [a] servants of his, and gave them ten [b] pounds, and said unto them, Trade ye *herewith* till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these [c] servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good [c] servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And [d] another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked [c] servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; 23 then wherefore gavest thou not my money into the bank, and [e] I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus

[a] Gr. *bondservants.* [b] *Mina,* here translated a pound, is equal to one hundred drachmas. See ch. xv. 8. [c] Gr. *bondservant.* [d] Gr. *the other.* [e] Or, *I should have gone and required*

spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent two of the disciples, 30 saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall you say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [a] mighty works which they had seen, 38 saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, [b] Master, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept over it, 42 saying, [c] If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a [d] bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he entered into the temple, and began to cast out

[a] Gr. *powers.* [b] Or, *Teacher* [c] Or, *O that thou hadst known* [d] Gr. *palisade.*

them that sold, [46] saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: [48] and they could not find what they might do; for the people all hung upon him, listening.

20 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; [2] and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? [3] And he answered and said unto them, I also will ask you a [a] question; and tell me: [4] The baptism of John, was it from heaven, or from men? [5] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? [6] But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. [7] And they answered, that they knew not whence *it was*. [8] And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. [10] And at the season he sent unto the husbandmen a [b] servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. [11] And he sent yet another [b] servant: and him also they beat, and handled him shamefully, and sent him away empty. [12] And he sent yet a third: and him also they wounded, and cast him forth. [13] And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. [14] But when the husbandmen saw him, they reasoned one with another, saying, This is

[a] Gr. *word.* [b] Gr. *bondservant.*

the heir: let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, [a] God forbid. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. 20 And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying, [b] Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Cæsar, or not? 23 But he perceived their craftiness, and said unto them, Shew me a [c] penny. 24 Whose image and superscription hath it? And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, 28 saying, [b] Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise

[a] Gr. *Be it not so.* [b] Or, *Teacher* [c] See marginal note on Matt. xviii. 28.

up seed unto his brother. [29] There were therefore seven brethren: and the first took a wife, and died childless; [30] and the second; [31] and the third took her; and likewise the seven also left no children, and died. [32] Afterward the woman also died. [33] In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. [34] And Jesus said unto them, The sons of this [a] world marry, and are given in marriage: [35] but they that are accounted worthy to attain to that [a] world, and the resurrection from the dead, neither marry, nor are given in marriage: [36] for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. [37] But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. [38] Now he is not the God of the dead, but of the living: for all live unto him. [39] And certain of the scribes answering said, [b] Master, thou hast well said. [40] For they durst not any more ask him any question.

41 And he said unto them, How say they that the Christ is David's son? [42] For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
[43] Till I make thine enemies the
footstool of thy feet.

[44] David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his disciples, [46] Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; [47] which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 And he looked up, [c] and saw the rich men that were casting their gifts into the treasury. [2] And he saw a certain poor widow casting in thither two mites. [3] And he

[a] Or, *age* [b] Or, *Teacher* [c] Or, *and saw them that . . . treasury, and they were rich.*

said, Of a truth I say unto you, This poor widow cast in more than they all: [4] for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, [6] As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. [7] And they asked him, saying, [a] Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? [8] And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. [9] And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: [11] and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. [12] But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, [b] bringing you before kings and governors for my name's sake. [13] It shall turn unto you for a testimony. [14] Settle it therefore in your hearts, not to meditate beforehand how to answer: [15] for I will give you a a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. [16] But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you [c] shall they cause to be put to death. [17] And ye shall be hated of all men for my name's sake. [18] And not a hair of your head shall perish. [19] In your patience ye shall win your [d] souls.

20 But when ye see Jerusalem compassed with armies,

[a] Or, *Teacher* [b] Gr. you *being brought.* [c] Or, *shall they put to death* [d] Or, *lives*

then know that her desolation is at hand. 21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the [a]land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men [b]fainting for fear, and for expectation of the things which are coming on [c]the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for *so* shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come

[a] Or, *earth* [b] Or, *expiring* [c] Gr. *the inhabited earth.*

to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, to hear him.

22 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them [a] in the absence of the multitude.

7 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the goodman of the house, The [b] Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles with them. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take

[a] Or, *without tumult* [b] Or, *Teacher*

this, and divide it among yourselves: [18] for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. [19] And he took [a] bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body [b] which is given for you: this do in remembrance of me. [20] And the cup in like manner after supper, saying, This cup is the new [c] covenant in my blood, *even* that which is poured out for you. [21] But behold, the hand of him that betrayeth me is with me on the table. [22] For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! [23] And they began to question among themselves, which of them it was that should do this thing.

24 And there arose also a contention among them, which of them is accounted to be [d] greatest. [25] And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. [26] But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. [27] For whether is greater, he that [e] sitteth at meat, or he that serveth? is not he that [e] sitteth at meat? but I am in the midst of you as he that serveth. [28] But ye are they which have continued with me in my temptations; [29] and [f] I appoint unto you a kingdom, even as my Father appointed unto me, [30] that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. [31] Simon, Simon, behold, Satan [g] asked to have you, that he might sift you as wheat: [32] but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. [33] And he said unto him, Lord, with thee I am ready to go

[a] Or, *a loaf* [b] Some ancient authorities omit *which is given for you . . . which is poured out for you.* [c] Or, *testament* [d] Gr. *greater.* [e] Gr. *reclineth.* [f] Or, *I appoint unto you, even as my Futher appointed unto me a kingdom, that ye may eat and drink &c.* [g] Or, *obtained you by asking*



CHRIST IN THE GARDEN. Luke xxii. 43.

both to prison and to death.
34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: [a] and he that hath none, let him sell his cloke, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath [b] fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 [c] And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with

[a] Or, *and he that hath no sword, let him sell his cloke, and buy one.* [b] Gr. *end.* [c] Many ancient authorities omit ver. 43, 44.

the sword? 50 And a certain one of them smote the [a]servant of the high priest, and struck off his right ear. 51 But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. 62 And he went out, and wept bitterly.

63 And the men that held [b]*Jesus* mocked him, and beat him. 64 And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee? 65 And many other things spake they against him, reviling him.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 If

[a] Gr. *bondservant.* [b] Gr. *him.*

thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask *you*, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And he said unto them, [a] Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

23 And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is [b] Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. 4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the man were a Galilæan. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [c] miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the

[a] Or, *Ye say* it, *because I am.* [b] Or, *an anointed king* [c] Gr. *sign.*

people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: [15] no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. [16] I will therefore chastise him, and release him.[a] [18] But they cried out all together, saying, Away with this man, and release unto us Barabbas: [19] one who for a certain insurrection made in the city, and for murder, was cast into prison. [20] And Pilate spake unto them again, desiring to release Jesus; [21] but they shouted, saying, Crucify, crucify him. [22] And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. [23] But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. [24] And Pilate gave sentence that what they asked for should be done. [25] And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. [28] But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. [29] For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. [30] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [31] For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto

[a] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

the place which is called [a] The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. [34] [b] And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. [35] And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. [36] And the soldiers also mocked him, coming to him, offering him vinegar, [37] and saying, If thou art the King of the Jews, save thyself. [38] And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. [40] But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? [41] And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. [42] And he said, Jesus, remember me when thou comest [c] in thy kingdom. [43] And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole [d] land until the ninth hour, [e] the sun's light failing: [45] and the veil of the [f] temple was rent in the midst. [46] [g] And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. [47] And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. [48] And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. [49] And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

[a] According to the Latin, *Calvary*, which has the same meaning. [b] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.* [c] Some ancient authorities read *into thy kingdom.* [d] Or, *earth* [e] Gr. *the sun failing.* [f] Or, *sanctuary* [g] Or, *And Jesus, crying with a loud voice, said*

50 And behold, a man named Joseph, who was a councillor, a good man and a righteous
51 (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God:
52 this man went to Pilate, and asked for the body of Jesus.
53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.
54 And it was the day of the Preparation, and the sabbath [a] drew on.
55 And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.
56 And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

24 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2 And they found the stone rolled away from the tomb.
3 And they entered in, and found not the body [b] of the Lord Jesus.
4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:
5 and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye [c] the living among the dead?
6 [d] He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words,
9 and returned [e] from the tomb, and told all these things to the eleven, and to all the rest.
10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.
11 And these words appeared in their sight as idle talk; and they disbe-

[a] Gr. *began to dawn.* [b] Some ancient authorities omit *of the Lord Jesus.* [c] Gr. *him that liveth.* [d] Some ancient authorities omit *He is not here, but is risen.* [e] Some ancient authorities omit *from the tomb.*



JESUS AND THE DISCIPLES GOING TO EMMAUS. Luke xxiv. 15.

lieved them. [12] [a] But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [b] departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. [14] And they communed with each other of all these things which had happened. [15] And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. [16] But their eyes were holden that they should not know him. [17] And he said unto them, [c] What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. [18] And one of them, named Cleopas, answering said unto him, [d] Dost thou alone sojourn in Jerusalem, and not know the things which are come to pass there in these days? [19] And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: [20] and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. [21] But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. [22] Moreover certain women of our company amazed us, having been early at the tomb; [23] and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. [24] And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. [25] And he said unto them, O foolish men, and slow of heart to believe [e] in all that the prophets have spoken! [26] Behoved it not the Christ to suffer these things, and to enter

[a] Some ancient authorities omit ver. 12. [b] Or, *departed, wondering with himself* [c] Gr. *What words are these that ye exchange one with another.* [d] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things* [e] Or, *after*

into his glory? [27]And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. [28]And they drew nigh unto the village, whither they were going: and he made as though he would go further. [29]And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. [30]And it came to pass, when he had sat down with them to meat, he took the [a] bread, and blessed it, and brake, and gave to them. [31]And their eyes were opened, and they knew him; and he vanished out of their sight. [32]And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? [33]And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, [34]saying, The Lord is risen indeed, and hath appeared to Simon. [35]And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

36 And as they spake these things, he himself stood in the midst of them, [b] and saith unto them, Peace *be* unto you. [37]But they were terrified and affrighted, and supposed that they beheld a spirit. [38]And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? [39]See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. [40] [c] And when he had said this, he shewed them his hands and his feet. [41]And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? [42]And they gave him a piece of a broiled fish [d]. [43]And he took it, and did eat before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled,

[a] Or, *loaf* [b] Some ancient authorities omit *and saith unto them, Peace* be *unto you.* [c] Some ancient authorities omit ver. 40. [d] Many ancient authorities add *and a honeycomb.*

which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance [a] and remission of sins should be preached in his name unto all the [b] nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

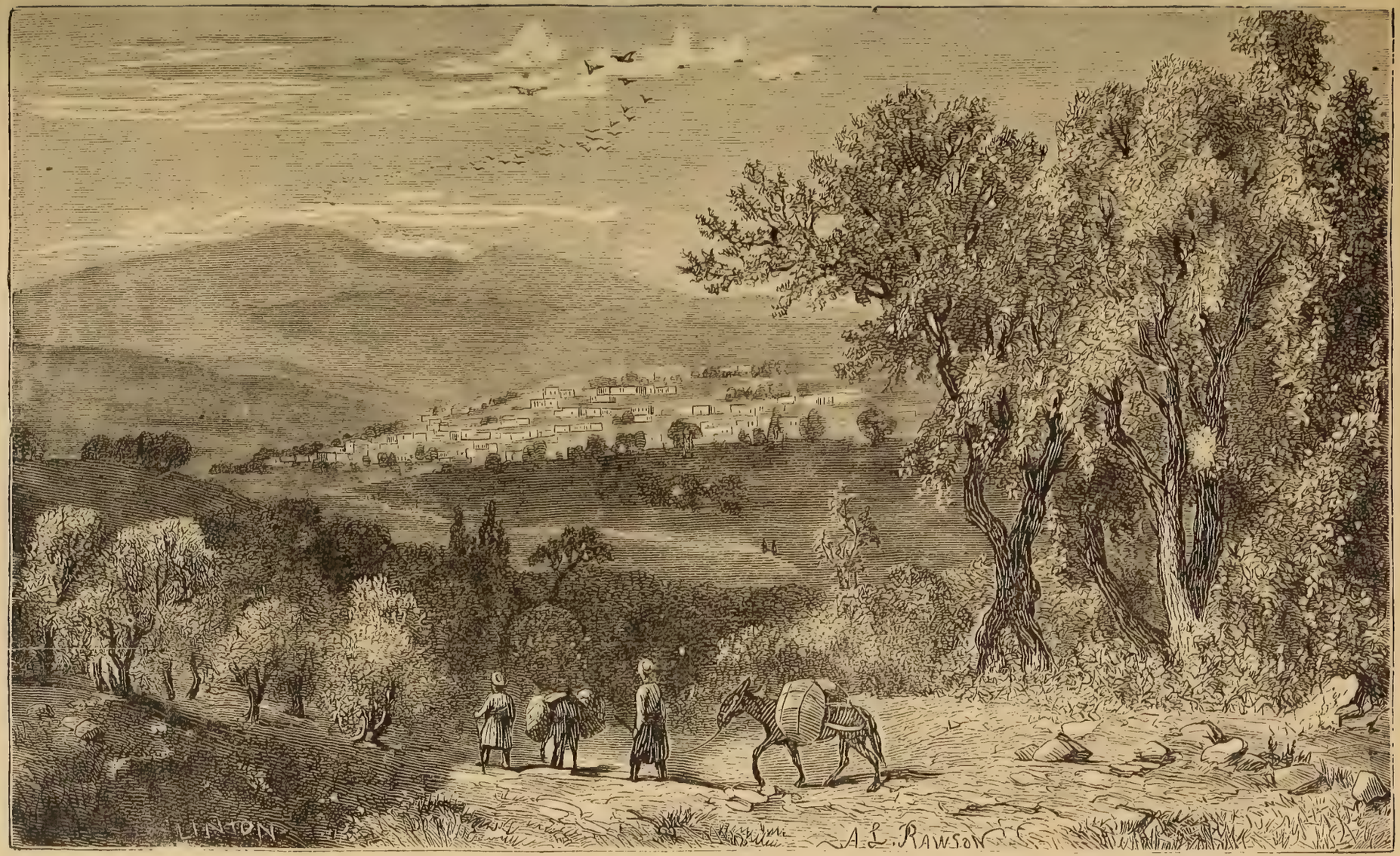
50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, [c] and was carried up into heaven. 52 And they [d] worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

[a] Some ancient authorities read *unto.* [b] Or, *nations. Beginning from Jerusalem, ye are witnesses* [c] Some ancient authorities omit *and was carried up into heaven.* [d] Some ancient authorities omit *worshipped him, and.*

THE GOSPEL ACCORDING TO
S. JOHN.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made [a] by him; and without him [b] was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness [c] apprehended it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but *came* that he might bear witness of the light. 9 [d] There was the true light, *even the light* which lighteth [e] every man, coming into the world. 10 He was in the world, and the world was made [a] by him, and the world knew him not. 11 He came unto [f] his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13 which were [g] born, not of [h] blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and [i] dwelt among us (and we beheld his glory, glory as of [k] the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, [l] This was he of whom I said, He that cometh after me is become before me: for he was [m] before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given [a] by

[a] Or, *through* [b] Or, *was not anything made. That which hath been made was life in him; and the life &c.* [c] Or, *overcame.* See ch. xii. 35 (Gr.). [d] Or, *The true light, which lighteth every man, was coming* [e] Or, *every man as he cometh* [f] Gr. *his own things.* [g] Or, *begotten* [h] Gr. *bloods.* [i] Gr. *tabernacled.* [k] Or, *an only begotten from a father* [l] Some ancient authorities read (*this was he that said*). [m] Gr. *first in regard of me.*



CANA OF GALILEE, THE SCENE OF CHRIST'S FIRST MIRACLE.

Moses; grace and truth came [a] by Jesus Christ. [18] No man hath seen God at any time; [b] the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? [20] And he confessed, and denied not; and he confessed, I am not the Christ. [21] And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. [22] They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? [23] He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. [24] [c] And they had been sent from the Pharisees. [25] And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? [26] John answered them, saying, I baptize [d] with water: in the midst of you standeth one whom ye know not, [27] *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose. [28] These things were done in [e] Bethany beyond Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which [f] taketh away the sin of the world! [30] This is he of whom I said, After me cometh a man which is become before me: for he was [g] before me. [31] And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing [d] with water. [32] And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. [33] And I knew him not: but he that sent me to baptize [d] with water, he said unto me, Upon whomsoever thou shalt

[a] Or, *through* [b] Many very ancient authorities read *God only begotten.* [c] Or, *And* certain *had been sent from among the Pharisees.* [d] Or, *in* [e] Many ancient authorities read *Bethabarah,* some *Betharabah.* [f] Or, *beareth the sin* [g] Gr. *first in regard of me.*

see the Spirit descending, and abiding upon him, the same is he that baptizeth [a] with the Holy Spirit. [34] And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples; [36] and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! [37] And the two disciples heard him speak, and they followed Jesus. [38] And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, [b] Master), where abidest thou? [39] He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. [40] One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. [41] He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, [c] Christ). [42] He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of [d] John: thou shalt be called Cephas (which is by interpretation, [e] Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. [44] Now Philip was from Bethsaida, of the city of Andrew and Peter. [45] Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. [46] And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. [47] Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! [48] Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw

[a] Or, *in* [b] Or, *Teacher* [c] That is, *Anointed.* [d] Gr. *Joanes*: called in Matt. xvi. 17, *Jonah.* [e] That is, *Rock* or *Stone.*



THE FIRST MIRACLE. John ii. 8.

thee. [49] Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. [50] Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. [51] And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: [2] and Jesus also was bidden, and his disciples, to the marriage. [3] And when the wine failed, the mother of Jesus saith unto him, They have no wine. [4] And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. [5] His mother saith unto the servants, Whatsoever he saith unto you, do it. [6] Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. [7] Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. [8] And he saith unto them, Draw out now, and bear unto the [a] ruler of the feast. And they bare it. [9] And when the ruler of the feast tasted the water [b] now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, [10] and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. [11] This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem. [14] And he found in the temple those that sold oxen and sheep and doves, and the changers of

[a] Or, *steward* [b] Or, *that it had become*

money sitting: [15] and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; [16] and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. [17] His disciples remembered that it was written, The zeal of thine house shall eat me up. [18] The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? [19] Jesus answered and said unto them, Destroy this [a] temple and in three days I will raise it up. [20] The Jews therefore said, Forty and six years was this [a] temple in building, and wilt thou raise it up in three days? [21] But he spake of the [a] temple of his body. [22] When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. [24] But Jesus did not trust himself unto them, for that he knew all men, [25] and because he needed not that any one should bear witness concerning [b] man; for he himself knew what was in man.

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: [2] the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. [3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [c] anew, he cannot see the kingdom of God. [4] Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? [5] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. [6] That which is

[a] Or, *sanctuary* [b] Or, *a man; for . . . the man* [c] Or, *from above*



THE BUYERS AND SELLERS DRIVEN OUT OF THE TEMPLE. John ii. 15.

born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born [a] anew. 8 [b] The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. 12 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? 13 And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, [c] which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever [d] believeth may in in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that [e] doeth ill hateth the light, and cometh not to the light, lest his works should be [f] reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, [g] that they have been wrought in God.

22 After these things came Jesus and his disciples into

[a] Or, *from above* [b] Or, *The Spirit breatheth* [c] Many ancient authorities omit *which is in heaven.*
[d] Or, *believeth in him may have* [e] Or, *practiseth* [f] Or, *convicted* [g] Or, *because*

the land of Judæa; and there he tarried with them, and baptized. 23 And John also was baptizing in Ænon near to Salim, because there [a] was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying. 26 And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: [b] he that cometh from heaven is above all. 32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. 33 He that hath received his witness hath set his seal to *this*, that God is true. 34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath eternal life; but he that [c] obeyeth not the Son shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judæa, and departed again into Galilee. 4 And he must needs pass through Samaria. 5 So

[a] Gr. *were many waters.* [b] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.* [c] Or, *believeth not*

he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: [6] and Jacob's [a] well was there. Jesus therefore, being wearied with his journey, sat [b] thus by the [a] well. It was about the sixth hour. [7] There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. [8] For his disciples were gone away into the city to buy food. [9] The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? ([c] For Jews have no dealings with Samaritans.) [10] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. [11] The woman saith unto him, [d] Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? [12] Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? [13] Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: [14] but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. [15] The woman saith unto him, [d] Sir, give me this water, that I thirst not, neither come all the way hither to draw. [16] Jesus saith unto her, Go, call thy husband, and come hither. [17] The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: [18] for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. [19] The woman saith unto him, [d] Sir, I perceive that thou art a prophet. [20] Our fathers worshipped in this mountain; and ye say, that in Je-

[a] Gr. *spring*: and so in ver. 14; but not in ver. 11, 12. [b] Or, *as he was* [c] Some ancient authorities omit *For Jews have no dealings with Samaritans.* [d] Or, *Lord*

rusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: [a] for such doth the Father seek to be his worshippers. 24 [b] God is a Spirit: and they that worship must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? 28 So the woman left her waterpot, and went away into the city, and saith to the men, 29 Come, see a man, which told me all things that *ever* I did: can this be the Christ? 30 They went out of the city, and were coming to him. 31 In the mean while the disciples prayed him, saying, Rabbi, eat. 32 But he said unto them, I have meat to eat that ye know not. 33 The disciples therefore said one to another, Hath any man brought him *aught* to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. 35 Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are [c] white already unto harvest. 36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37 For herein is the saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye have not laboured:

[a] Or, *for such the Father also seeketh* [b] Or, *God is spirit* [c] Or, *white unto harvest. Already he that reapeth &c.*



CHRIST HEALS THE NOBLEMAN'S SON. John iv. 46.

others have laboured, and ye are entered into their labour.

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. 41 And many more believed because of his word; 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain [a]nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. 48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 49 The [a]nobleman saith unto him, [b]Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. 51 And as he was now going down, his [c]servants met him, saying, that his son lived. 52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second sign that Jesus did, having come out of Judæa into Galilee.

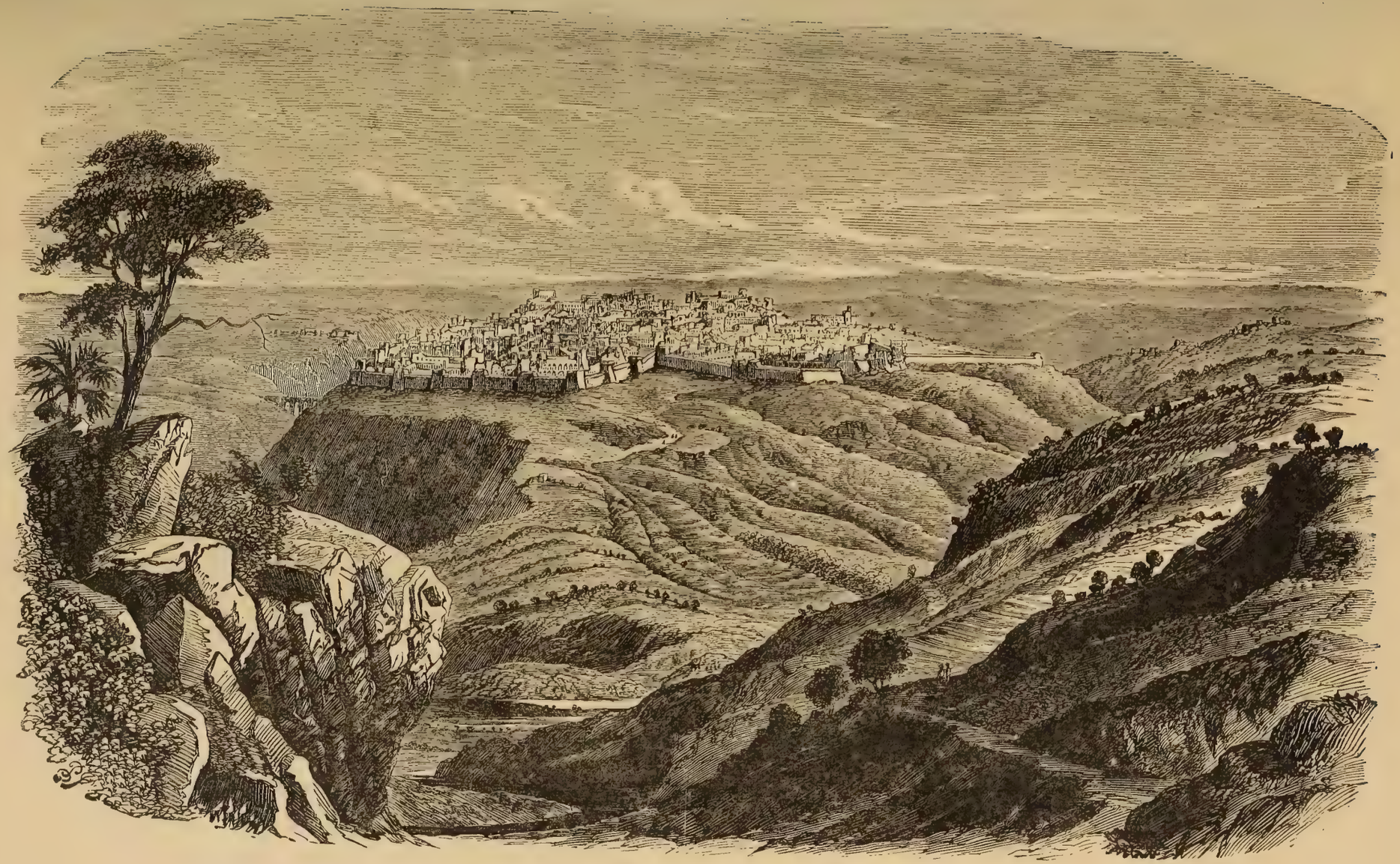
[a] Or, *king's officer* [b] Or, *Lord* [c] Gr. *bondservants.*

5 After these things there was a [a]feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew [b]Bethesda, having five porches. 3 In these lay a multitude of them that were sick, blind, halt, withered[c]. 5 And a certain man was there, which had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? 7 The sick man answered him, [d]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? 13 But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went away, and told the Jews that it was Jesus which had made him whole. 16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

[a] Many ancient authorities read *the feast.* [b] Some ancient authorities read *Bethsaida*, others, *Bethzatha.* [c] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.* [d] Or, *Lord*



JERUSALEM AND THE SURROUNDING COUNTRY, AS SEEN FROM THE SOUTH.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. 22 For neither doth the Father judge any man, but he hath given all judgement unto the Son; 23 that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgement, because he is [a] the Son of man. 28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have [b] done ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the

[a] Or, *a son of man* [b] Or, *practised*

lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. [36] But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. [37] And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. [38] And ye have not his word abiding in you: for whom he sent, him ye believe not. [39] [a] Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; [40] and ye will not come to me, that ye may have life. [41] I receive not glory from men. [42] But I know you, that ye have not the love of God in yourselves. [43] I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. [44] How can ye believe, which receive glory one of another, and the glory that *cometh* from [b] the only God ye seek not? [45] Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. [46] For if ye believed Moses, ye would believe me; for he wrote of me. [47] But if ye believe not his writings, how shall ye believe my words?

6 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. [2] And a great multitude followed him, because they beheld the signs which he did on them that were sick. [3] And Jesus went up into the mountain, and there he sat with his disciples. [4] Now the passover, the feast of the Jews, was at hand. [5] Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy [c] bread, that these may eat? [6] And this he said to prove him: for he himself knew what he would do. [7] Philip answered him, Two hundred [d] pennyworth of [c] bread is not sufficient for

[a] Or, *Search the scriptures* [b] Some ancient authorities read *the only* one. [c] Gr. *loaves.* [d] See marginal note on Matt. xviii. 28.

them, that every one may take a little. [8] One of his disciples, Andrew, Simon Peter's brother, saith unto him, [9] There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? [10] Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. [11] Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down: likewise also of the fishes as much as they would. [12] And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. [13] So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. [14] When therefore the people saw the [a] sign which he did, they said, This is of a truth the prophet that cometh into the world.

15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went down unto the sea; [17] and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. [18] And the sea was rising by reason of a great wind that blew. [19] When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. [20] But he saith unto them, It is I; be not afraid. [21] They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [b] boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone [23] (howbeit

[a] Some ancient authorities read *signs*. [b] Gr. *little boat*.

there came [a]boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): [24] when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [a]boats, and came to Capernaum, seeking Jesus. [25] And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? [26] Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. [27] Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. [28] They said therefore unto him, What must we do, that we may work the works of God? [29] Jesus answered and said unto them, This is the work of God, that ye believe on him whom [b]he hath sent. [30] They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? [31] Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. [32] Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. [33] For the bread of God is that which cometh down out of heaven, and giveth life unto the world. [34] They said therefore unto him, Lord, evermore give us this bread. [35] Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. [36] But I said unto you, that ye have seen me, and yet believe not. [37] All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. [38] For I am come down from heaven, not to do mine own will, but the will of him that sent me. [39] And this is the will of him that sent me,

[a] Gr. *little boats.* [b] Or, *he sent*

that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and [a] I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. 46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat the manna in the wilderness, and they died. 50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? 53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55 For my flesh is [b] meat indeed, and my blood is [c] drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me,

[a] Or, *that I should raise him up* [b] Gr. *true meat.* [c] Gr. *true drink.*

and I live because of the Father; so he that eateth me, he also shall live because of me. [58] This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. [59] These things said he in [a] the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear [b] it? [61] But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? [62] *What* then if ye should behold the Son of man ascending where he was before? [63] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. [64] But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. [65] And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked no more with him. [67] Jesus said therefore unto the twelve, Would ye also go away? [68] Simon Peter answered him, Lord, to whom shall we go? thou [c] hast the words of eternal life. [69] And we have believed and know that thou art the Holy One of God. [70] Jesus answered them, Did not I choose you the twelve, and one of you is a devil? [71] Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

7 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. [2] Now the feast of the Jews, the feast of tabernacles, was at hand. [3] His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. [4] For no man doeth anything in secret, [d] and him-

[a] Or, *a synagogue* [b] Or, *him* [c] Or, *hast words* [d] Some ancient authorities read *and seeketh it to be known openly.*

self seeketh to be known openly. If thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I go not up [a] yet unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. 13 Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself. 18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me? 20 The multitude answered, Thou hast a [b] devil: who seeketh to kill thee? 21 Jesus answered and said unto them, I did one work, and ye all [c] marvel. 22 For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 23 If a man receiveth circumcision on the sabbath, that the

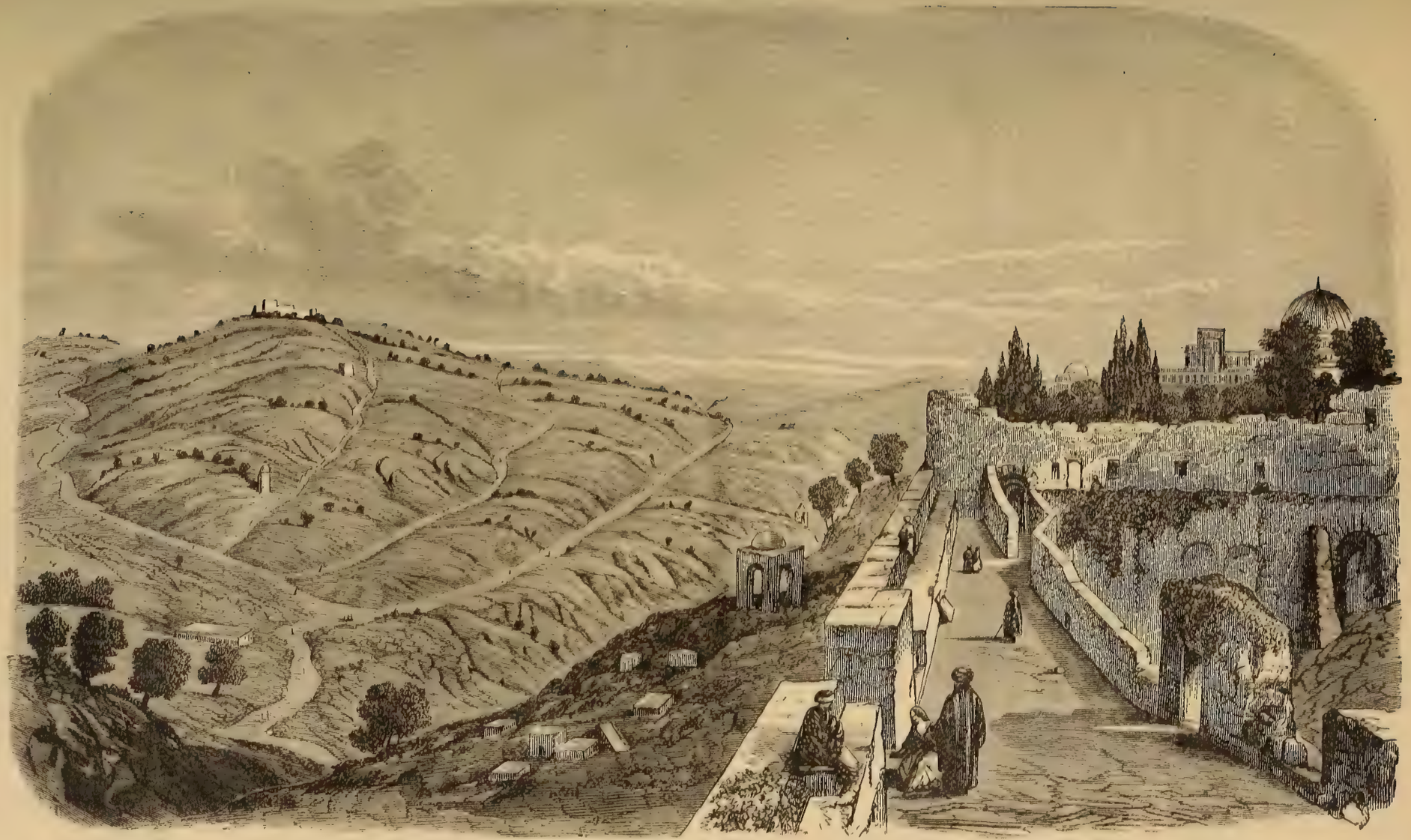
[a] Many ancient authorities omit *yet*. [b] Gr. *demon*. [c] Or, *marvel because of this. Moses hath given you circumcision*

law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? 24 Judge not according to appearance, but judge righteous judgement.

25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? 26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. 28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. 29 I know him; because I am from him, and he sent me. 30 They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion [a] among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: [b] for the Spirit was not yet

[a] Gr. *of.* [b] Some ancient authoritities read *for the Holy Spirit was not yet given.*



MOUNT MORIAH, WITH THE MOUNT OF OLIVES IN THE DISTANCE.

given; because Jesus was not yet glorified. 40 *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? 43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude which knoweth not the law are accursed. 50 Nicodemus saith unto them (he that came to him before, being one of them), 51 Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and [a] see that out of Galilee ariseth no prophet.

53 [b] [And they went every man unto his own house:

8 But Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, [c] Master, this woman hath been taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such: what then sayest thou of her? 6 And this they said, [d] tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the

[a] Or, *see: for out of Galilee &c.* [b] Most of the ancient authorities omit John vii. 53–viii. 11. Those which contain it vary much from each other. [c] Or, *Teacher* [d] Or, *trying*

ground. [7] But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. [8] And again he stooped down, and with his finger wrote on the ground. [9] And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. [10] And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? [11] And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. [13] The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. [14] Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. [15] Ye judge after the flesh; I judge no man. [16] Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. [17] Yea and in your law it is written, that the witness of two men is true. [18] I am he that beareth witness of myself, and the Father that sent me beareth witness of me. [19] They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. [20] These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. [22] The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? [23] And he said unto them, Ye are from be-

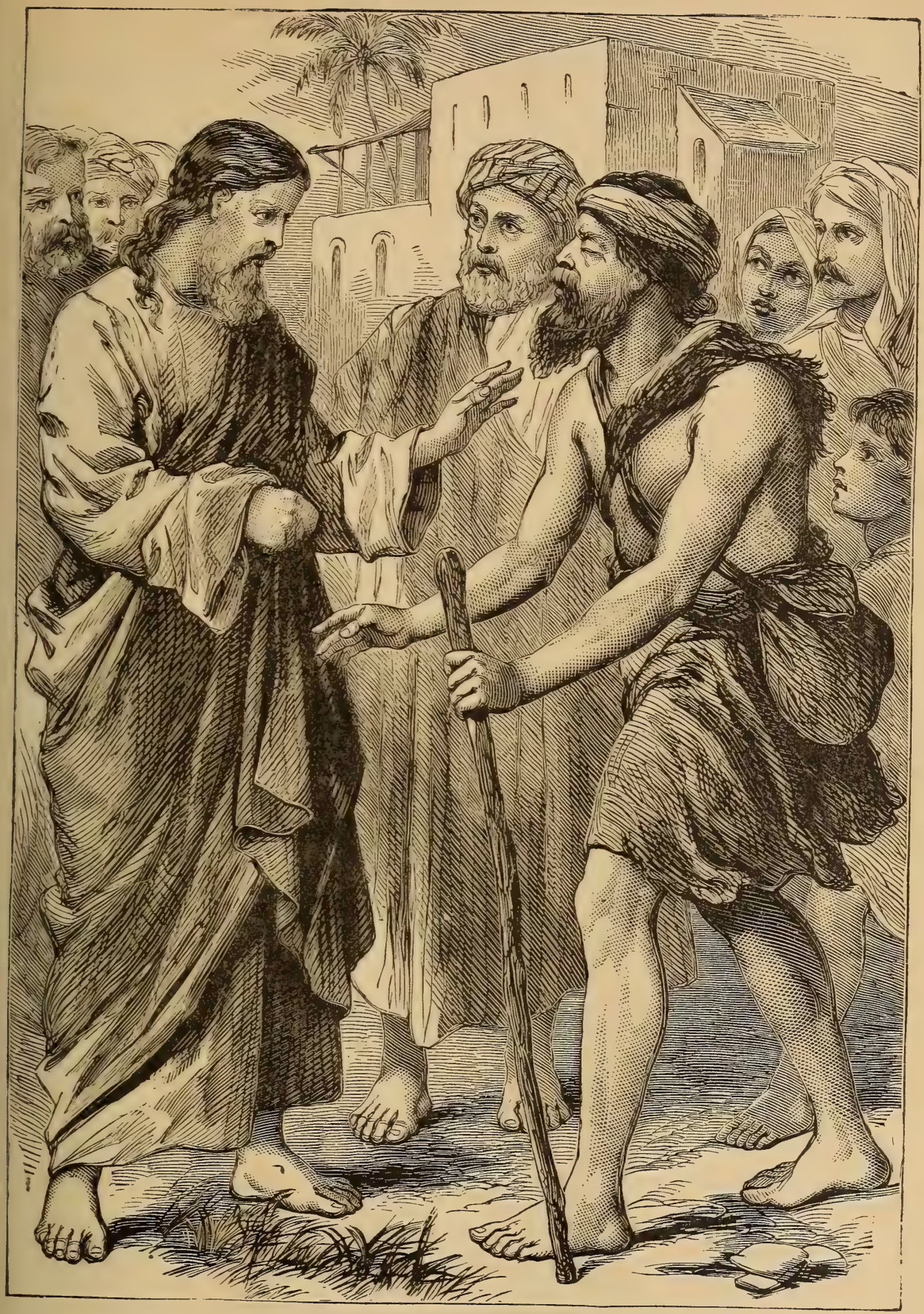
neath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that [a] I am *he*, ye shall die in your sins. 25 They said therefore unto him, Who art thou? Jesus said unto them, [b] Even that which I have also spoken unto you from the beginning. 26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I [c] unto the world. 27 They perceived not that he spake to them of the Father. 28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that [d] I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. 30 As he spake these things, many believed on him.

31 Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word [e] hath not free course in you. 38 I speak the things which I have seen with [f] *my* Father: and ye also do the things which ye heard from *your* father. 39 They answered and said unto him, Our Father is Abraham. Jesus saith unto them, If ye [g] were Abraham's children, [h] ye

[a] Or, *I am* [b] Or, How is it *that I even speak to you at all?* [c] Gr. *into.* [d] Or, *I am* Or, *I am* he: *and I do* [e] Or, *hath no place in you* [f] Or, *the Father: do ye also therefore the things which ye heard from the Father.* [g] Gr. *are.* [h] Some ancient authorities read *ye do the works of Abraham.*

would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. 42 Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. 43 Why do ye not [a] understand my speech? *Even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and [b] stood not in the truth, because there is no truth in him. [c] When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 45 But because I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. 48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a [d] devil? 49 Jesus answered, I have not a [d] devil; but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death. 52 The Jews said unto him, Now we know that thou hast a [d] devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be

[a] Or, *know* [b] Some ancient authorities read *standeth.* [c] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.* [d] Gr. *demon.*



CHRIST HEALING THE BLIND. John ix. 1.

like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced [a] to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham [b] was, I am. 59 They took up stones therefore to cast at him: but Jesus [c] hid himself, and went out of the temple[d].

9 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, [e] and anointed his eyes with the clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said I am *he*. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his

[a] Or, *that he should see* [b] Gr. *was born.* [c] Or, *was hidden, and went &c.* [d] Many ancient authorities add *and going through the midst of them went his way and so passed by.* [e] Or, *and with the clay thereof anointed* his *eyes*

eyes. [15] Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. [16] Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. [17] They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. [18] The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, [19] and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? [20] His parents answered and said, We know that this is our son, and that he was born blind: [21] but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. [22] These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. [23] Therefore said his parents, He is of age; ask him. [24] So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. [25] He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. [26] They said therefore unto him, What did he to thee? how opened he thine eyes? [27] He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? [28] And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. [29] We know that God hath spoken unto Moses: but as for this man, we know not whence he is. [30] The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and



THE GOOD SHEPHERD. John x. 11.

yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. 32 Since the world began it was never heard that any one opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on [a] the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may become blind. 40 Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is [b] the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This [c] parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear

[a] Many ancient authorities read *the Son of man.* [b] Or, *a shepherd* [c] Or, *proverb*

them. [9] I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. [10] The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may [a] have *it* abundantly. [11] I am the good shepherd: the good shepherd layeth down his life for the sheep. [12] He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep and fleeth, and the wolf snatcheth them, and scattereth *them*: [13] *he fleeth* because he is a hireling, and careth not for the sheep. [14] I am the good shepherd; and I know mine own, and mine own know me, [15] even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. [16] And other sheep I have which are not of this fold: them also I must [b] bring, and they shall hear my voice; and [c] they shall become one flock, one shepherd. [17] Therefore doth the Father love me, because I lay down my life, that I may take it again. [18] No one [d] taketh it away from me, but I lay it down of myself. I have [e] power to lay it down, and I have [e] power to take it again. This commandment received I from my Father.

19 There arose a division again among the Jews because of these words. [20] And many of them said, He hath a [f] devil, and is mad; why hear ye him? [21] Others said, These are not the sayings of one possessed with a [f] devil. Can a [f] devil open the eyes of the blind?

22 [g] And it was the feast of the dedication at Jerusalem: it was winter; [23] and Jesus was walking in the temple in Solomon's porch. [24] The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. [25] Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. [26] But ye believe not, because

[a] Or, *have abundance* [b] Or, *lead* [c] Or, *there shall be one flock* [d] Some ancient authorities read *took it away.* [e] Or, *right* [f] Gr. *demon.* [g] Some ancient authorities read *At that time was the feast.*

ye are not of my sheep. [27] My sheep hear my voice, and I know them, and they follow me: [28] and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. [29] [a] My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch [b] *them* out of the Father's hand. [30] I and the Father are one. [31] The Jews took up stones again to stone him. [32] Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? [33] The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. [34] Jesus answered them, Is it not written in your law, I said, Ye are gods? [35] If he called them gods, unto whom the word of God came (and the scripture cannot be broken), [36] say ye of him, whom the Father [c] sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? [37] If I do not the works of my Father, believe me not. [38] But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. [39] They sought again to take him: and he went forth out of their hand.

40 And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. [41] And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. [42] And many believed on him there.

11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. [2] And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. [3] The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. [4] But when Jesus heard it, he said, This

[a] Some ancient authorities read *That which my Father hath given unto me.* [b] Or, aught [c] Or *consecrated*

sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judæa again. 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will [a] recover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called [b] Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again

[a] Gr. *be saved.* [b] That is, *Twin.*

in the resurrection at the last day. [25] Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: [26] and whosoever liveth and believeth on me shall never die. Believest thou this? [27] She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. [28] And when she had said this, she went away, and called Mary [a] her sister secretly, saying, The [b] Master is here, and calleth thee. [29] And she, when she heard it, arose quickly, and went unto him. [30] (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) [31] The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to [c] weep there. [32] Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. [33] When Jesus therefore saw her [d] weeping, and the Jews *also* [d] weeping which came with her, he [e] groaned in the spirit, and [f] was troubled, [34] and said, Where have ye laid him? They say unto him, Lord, come and see. [35] Jesus wept. [36] The Jews therefore said, Behold how he loved him! [37] But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? [38] Jesus therefore again [g] groaning in himself cometh to the tomb. Now it was a cave, and a stone lay [h] against it. [39] Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. [40] Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? [41] So they took away the stone. And Jesus

[a] Or, *her sister, saying secretly* [b] Or, *Teacher* [c] Gr. *wail.* [d] Gr. *wailing.* [e] Or, *was moved with indignation in the spirit* [f] Gr. *troubled himself.* [g] Or, *being moved with indignation in himself* [h] Or, *upon*

lifted up his eyes, and said, Father, I thank thee that thou heardest me. 42 And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth, 44 He that was dead came forth, bound hand and foot with [a] grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which came to Mary and beheld [b] that which he did, believed on him. 46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. 53 So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. 55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the

[a] Or, *grave-bands* [b] Many ancient authorities read *the things which he did.*



CHRIST RAISING LAZARUS. John xi. 11.

temple, What think ye? That he will not come to the feast?
57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12 JESUS therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of [a] spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 But Judas Iscariot, one of his disciples, which should betray him, saith, 5 Why was not this ointment sold for three hundred [b] pence, and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the [c] bag [d] took away what was put therein. 7 Jesus therefore said, [e] Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow [f] a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold,

[a] See marginal note on Mark xiv. 3. [b] See marginal note on Matt. xviii. 28. [c] Or, *box* [d] Or, *carried what was put therein* [e] Or, *Let her alone:* it was *that she might keep it* [f] Some ancient authorities read *the common people.*

thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, [a] Behold how ye prevail nothing: lo, the world is gone after him.

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his [b] life loseth it; and he that hateth his [b] life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this [c] hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. 29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 31 Now is [d] the judgement of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up [e] from the earth, will draw all men unto myself. 33 But

[a] Or, *Ye behold* [b] Or, *soul* [c] Or, *hour?* [d] Or, *a judgement* [e] Or, *out of*

this he said, signifying by what manner of death he should die.
34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Jesus therefore said unto them, Yet a little while is the light [a]among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and [b]hid himself from them. 37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes,
and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.

41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [c]*it*, lest they should be put out of the synagogue: 43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath

[a] Or, *in* [b] Or, *was hidden from them* [c] Or, him

one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them [a] unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him, 3 *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not [b] save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and [c] sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, [d] Master, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the [d] Master,

[a] Or, *to the uttermost* [b] Some ancient authorities omit *save*, and *his feet*. [c] Gr. *reclined*. [d] Or, *Teacher*



JESUS WASHING PETER'S FEET. John xiii. 5.

have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, A [a]servant is not greater than his lord; neither [b]one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I [c]have chosen: but that the scripture may be fulfilled, He that eateth [d]my bread lifted up his heel against me. 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that [e]I am *he*. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 The disciples looked one on another, doubting of whom he spake. 23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the [f]bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.

31 When therefore he was gone out, Jesus saith, Now [g]is

[a] Gr. *bondservant.* [b] Gr. *an apostle.* [c] Or, *chose* [d] Many ancient authorities read *his bread with me.* [e] Or, *I am* [f] Or, *box* [g] Or, *was*

the Son of man glorified, and God [a]is glorified in him; [32] and God shall glorify him in himself, and straightway shall he glorify him. [33] Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. [34] A new commandment I give unto you, that ye love one another; [b]even as I have loved you, that ye also love one another. [35] By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. [37] Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. [38] Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14 Let not your heart be troubled: [c]ye believe in God, believe also in me. [2] In my Father's house are many [d]mansions; if it were not so, I would have told you; for I go to prepare a place for you. [3] And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. [4] [e]And whither I go, ye know the way. [5] Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? [6] Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but [f]by me. [7] If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. [8] Philip saith unto him, Lord, shew us the Father, and it sufficeth us. [9] Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew

[a] Or, *was* [b] Or, *even as I loved you, that ye also may love one another* [c] Or, *believe in God* [d] Or, *abiding-places* [e] Many ancient authorities read *And whither I go ye know, and the way ye know* [f] Or, *through*

us the Father? [10] Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. [11] Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. [12] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. [13] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. [14] If ye shall ask [a] me any thing in my name, that will I do. [15] If ye love me, ye will keep my commandments. [16] And I will [b] pray the Father, and he shall give you another [c] Comforter, that he may be with you for ever, [17] *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. [18] I will not leave you [d] desolate: I come unto you. [19] Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, [e] ye shall live also. [20] In that day ye shall know that I am in my Father, and ye in me, and I in you. [21] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. [22] Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? [23] Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. [24] He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding with you. [26] But the [c] Comfort-

[a] Many ancient authorities omit *me.* [b] Gr. *make request of.* [c] Or, *Advocate* Or, *Helper* Gr. *Paraclete.* [d] Or, *orphans* [e] Or, *and ye shall live*

er, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. [27] Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. [28] Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. [29] And now I have told you before it come to pass, that, when it is come to pass, ye may believe. [30] I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; [31] but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

15 I AM the true vine, and my Father is the husbandman. [2] Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. [3] Already ye are clean because of the word which I have spoken unto you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. [5] I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. [7] If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. [8] Herein [a] is my Father glorified, [b] that ye bear much fruit; and *so* shall ye be my disciples. [9] Even as the Father hath loved me, I also have loved you: abide ye in my love. [10] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. [11] These things have

[a] Or, *was* [b] Many ancient authorities read *that ye bear much fruit, and be my disciples.*

I spoken unto you, that my joy may be in you, and *that* your joy may be fulfilled. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you [a] servants; for the [b] servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. 16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye may love one another. 18 If the world hateth you, [c] ye know that it hath hated me before *it hated* you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A [b] servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a cause. 26 But when the [d] Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [e] proceedeth from the Father, he

[a] Gr. *bondservants.* [b] Gr. *bondservant.* [c] Or, *know ye* [d] Or, *Advocate* Or, *Helper* Gr. *Paraclete* [e] Or, *goeth forth from*

shall bear witness of me:
27 [a]and ye also bear witness,
because ye have been with me
from the beginning.

16 These things have I spoken unto you, that ye should not be made to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [b]Comforter will not come unto you; but if I go, I will send him unto you. 8 And he when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgement, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us,

[a] Or, *and bear ye also witness* [b] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? [18] They said therefore, What is this that he saith, A little while? We know not what he saith. [19] Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? [20] Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. [21] A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. [22] And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. [23] And in that day ye shall [a]ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. [24] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in [b]proverbs: the hour cometh, when I shall no more speak unto you in [b]proverbs, but shall tell you plainly of the Father. [26] In that day ye shall ask in my name: and I say not unto you, that I will [c]pray the Father for you; [27] for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. [28] I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. [29] His disciples say, Lo, now speakest thou plainly, and speakest no [d]proverb. [30] Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. [31] Jesus answered them, Do ye now

[a] Or, *ask me no question* [b] Or, *parables* [c] Gr. *make request of.* [d] Or, *parable*

believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I [a]pray for them: I [a]pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now

[a] Gr. *make request.*

I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I [a] pray not that thou shouldest take them [b] from the world, but that thou shouldest keep them [b] from [c] the evil *one*. 16 They are not of the world, even as I am not of the world. 17 [d] Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I [d] sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I [a] pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. 24 Father, [e] that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

18 When Jesus had spoken these words, he went forth with his disciples over the brook [g] Kidron, where was a garden, into the which he entered, himself and his disciples. 2 Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted

[a] Gr. *make request.* [b] Gr. *out of.* [c] Or, *evil* [d] Or, *Consecrate* [e] Many ancient authorities read *those whom.* [f] Or, *ravine.* Gr. *winter-torrent.* [g] Or, *of the Cedars*

thither with his disciples. [3] Judas then, having received the [a] band *of soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. [4] Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? [5] They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with them. [6] When therefore he said unto them, I am *he*, they went backward, and fell to the ground. [7] Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. [8] Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go their way: [9] that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. [10] Simon Peter therefore having a sword drew it, and struck the high priest's [b] servant, and cut off his right ear. Now the [b] servant's name was Malchus. [11] Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the [a] band and the [c] chief captain, and the officers of the Jews, seized Jesus and bound him, [13] and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. [14] Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; [16] but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. [17] The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not. [18] Now the [d] servants and the

[a] Or, *cohort* [b] Gr. *bondservant.* [c] Or, *military tribune* Gr. *chiliarch.* [d] Gr. *bondservants.*



CHRIST BEFORE PILATE. John xviii. 33.

officers were standing *there*, having made [a] a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in [b] synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus [c] with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. 26 One of the [d] servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the [e] palace: and it was early; and they themselves entered not into the [e] palace, that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the [e] palace, and

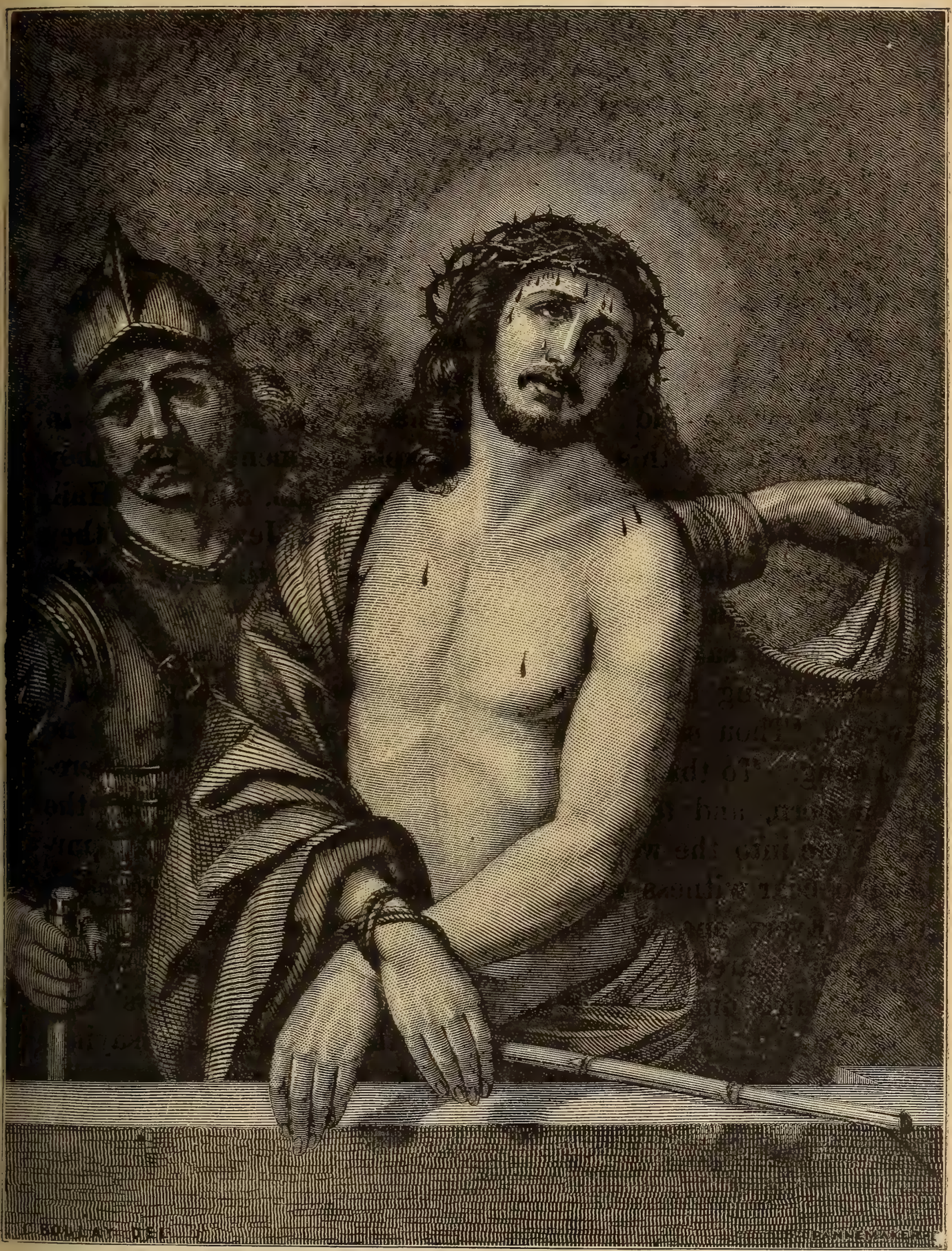
[a] Gr. *a fire of charcoal.* [b] Gr. *synagogue.* [c] Or, *with a rod* [d] Gr. *bondservants.* [e] Gr. *Prætorium.*

called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my [a]servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, [b]Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews! and they struck him [c]with their hands. 4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he

[a] Or, *officers*: as in ver. 3, 12, 18, 22. [b] Or, *Thou sayest* it, *because I am a king.* [c] Or, *with rods*



JESUS CROWNED WITH THORNS. John xix. 2.

ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the [a] palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have [b] power to release thee, and have [b] power to crucify thee? 11 Jesus answered him, Thou wouldest have no [b] power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [c] speaketh against Cæsar. 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! 15 They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16 Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title therefore read many of the Jews: [d] for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* in Latin, *and* in Greek. 21 The chief priests of the Jews therefore said to

[a] Gr. *Prætorium.* [b] Or, *authority* [c] Or, *opposeth Cæsar* [d] Or, *for the place of the city where Jesus was crucified was nigh at hand*

Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [a] coat: now the [a] coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did. 25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit

[a] Or, *tunic*

one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be [a] broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. 39 And there came also Nicodemus, he who at the first came to him by night, bringing a [b] mixture of myrrh and aloes, about a hundred pound *weight.* 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon

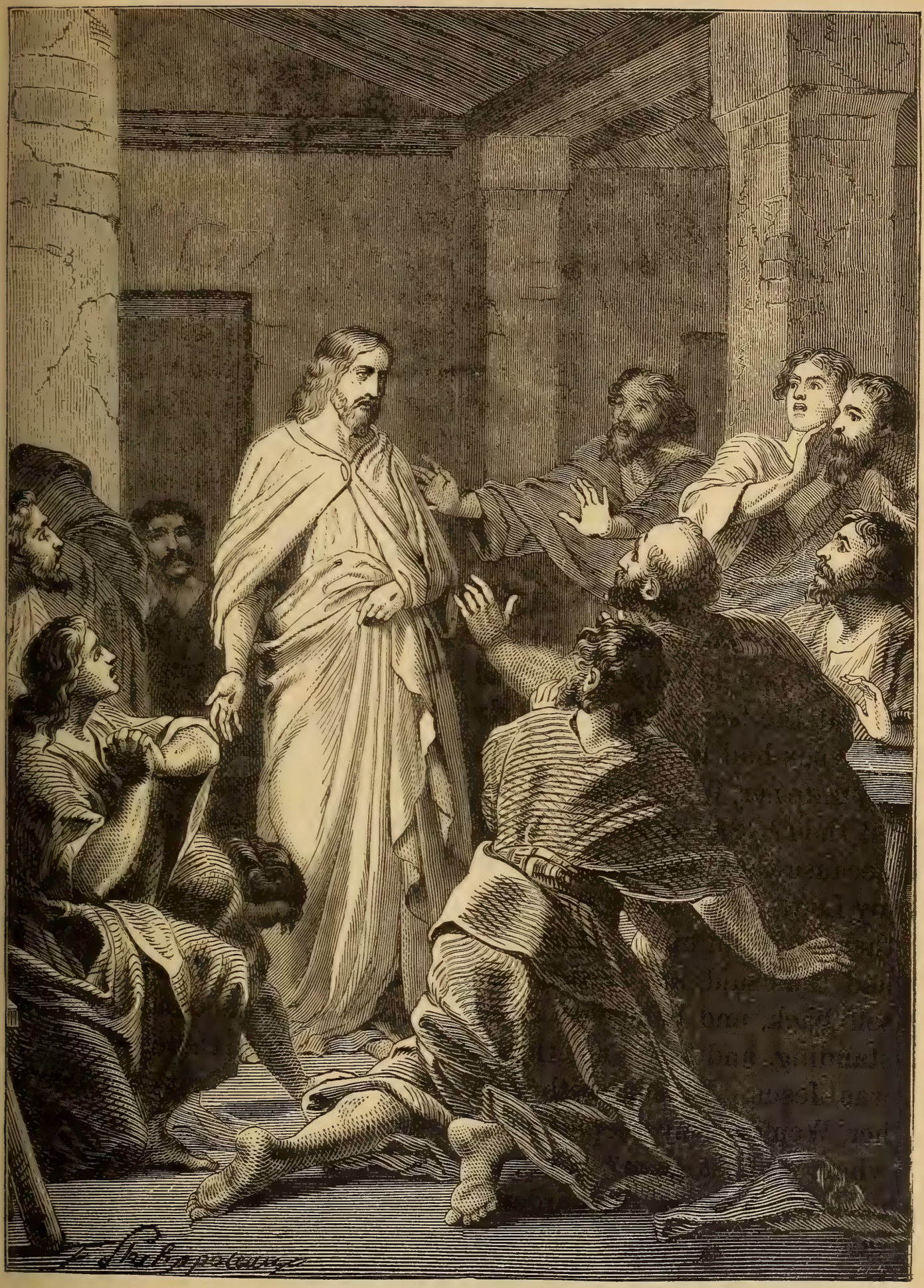
[a] Or, *crushed* [b] Some ancient authorities read *roll.*

his head, not lying with the linen cloths, but rolled up in a place by itself. [8] Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. [9] For as yet they knew not the scripture, that he must rise again from the dead. [10] So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; [12] and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. [13] And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. [14] When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. [15] Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. [16] Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, [a] Master. [17] Jesus saith to her, [b] Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. [18] Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. [20] And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. [21] Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. [22] And when he had said this, he breathed on

[a] Or, *Teacher* [b] Or, *Take not hold on me*



"PEACE BE UNTO YOU!" John xx. 21.

them, and saith unto them, Receive ye the [a] Holy Ghost: [23] whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called [b] Didymus, was not with them when Jesus came. [25] The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. [27] Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. [28] Thomas answered and said unto him, My Lord and my God. [29] Jesus saith unto him, Because thou hast seen me, [c] thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: [31] but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. [2] There were together Simon Peter, and Thomas called [b] Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. [3] Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. [4] But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. [5] Jesus therefore saith unto them, Children, have ye

[a] Or, *Holy Spirit* [b] That is, *Twin.* [c] Or, *hast thou believed?*

aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. 9 So when they got out upon the land they see [a] a fire of coals there, and [b] fish laid thereon, and [c] bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went [d] up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the [e] bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [f] John, [g] lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [h] love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, *son* of [f] John, [g] lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [h] love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, *son* of [f] John, [h] lovest thou me? Peter was grieved because he said unto him the third time, [h] Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [i] knowest that I [h] love

[a] Gr. *a fire of charcoal.* [b] Or, *a fish* [c] Or, *a loaf* [d] Or, *aboard* [e] Or, *loaf* [f] Gr. *Joanes.* See ch. i. 42, margin. [g, h] *Love* in these places represents two different Greek words. [i] Or, *perceivest*

thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? 21 Peter therefore seeing him saith to Jesus, Lord, [a] and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

[a] Gr. *and this man, what?*

THE

ACTS OF THE APOSTLES.

1 The [a] former treatise I made,
O Theophilus, concerning all
that Jesus began both to do
and to teach, [2] until the day in
which he was received up, after
that he had given command-
ment through the [b] Holy Ghost
unto the apostles whom he
had chosen: [3] to whom he also
[c] shewed himself alive after his
passion by many proofs, ap-
pearing unto them by the
space of forty days, and speak-
ing the things concerning the
kingdom of God: [4] and [d] being
assembled together with them,
he charged them not to depart
from Jerusalem, but to wait
for the promise of the Father,
which, *said he*, ye heard from
me: [5] for John indeed baptized
with water; but ye shall be
baptized [e] with the Holy Ghost
not many days hence.

6 They therefore, when they
were come together, asked him,
saying, Lord, dost thou at this
time restore the kingdom to
Israel? [7] And he said unto
them, It is not for you to know
times or seasons, which the
Father hath [f] set within his
own authority. [8] But ye shall
receive power, when the Holy
Ghost is come upon you: and
ye shall be my witnesses both
in Jerusalem, and in all Judæa
and Samaria, and unto the
uttermost part of the earth.
[9] And when he had said these
things, as they were looking,
he was taken up; and a cloud
received him out of their sight.
[10] And while they were looking
stedfastly into heaven as he
went, behold, two men stood
by them in white apparel;
[11] which also said, Ye men of
Galilee, why stand ye looking
into heaven? this Jesus, which
was received up from you into
heaven, shall so come in like
manner as ye beheld him going
into heaven.

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[a] Gr. *first.* [b] Or, *Holy Spirit*: and so throughout this book. [c] Gr. *presented.* [d] Or, *eating with them* [e] Or, *in* [f] Or, *appointed by*



THE ASCENSION. Acts i. 9.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. 13 And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the* [a] *son* of James. 14 These all with one accord continued stedfastly in prayer, [b] with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [c] persons *gathered* together, about a hundred and twenty), 16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. 17 For he was numbered among us, and received his [d] portion in this ministry. 18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) 20 For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His [e] office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out [f] among us, 22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. 23 And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. 24 And they

[a] Or, brother. See Jude 1. [b] Or, *with* certain *women* [c] Gr. *names.* [d] Or, *lot* [e] Gr. *overseership.* [f] Or, *over*

prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, 25 to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. 26 And they gave lots [a] for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost [b] was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues [c] parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7 And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? 8 And how hear we, every man in our own language, wherein we were born? 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. 12 And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13 But others mocking said, They are filled with new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. 15 For these are not drunken, as

[a] Or, *unto* [b] Gr. *was being fulfilled.* [c] Or, *parting among them* Or, *distributing themselves*

ye suppose; seeing it is *but* the third hour of the day; [16] but this is that which hath been spoken [a] by the prophet Joel;

[17] And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
[18] Yea and on my [b] servants and on my [c] handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
[19] And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
[20] The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
[21] And it shall be, that whosoever shall call on the name of the Lord shall be saved.

[22] Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [d] mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; [23] him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [e] lawless men did crucify and slay: [24] whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. [25] For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
[26] Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall [f] dwell in hope:
[27] Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.

[a] Or, *through* [b] Gr. *bondmen.* [c] Gr. *bondmaidens.* [d] Gr. *powers.* [e] Or, *men without the law* [f] Or, *tabernacle*

28 Thou madest known unto me
the ways of life;
Thou shalt make me full of
gladness [a] with thy coun-
tenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [b] he would set *one* upon his throne; 31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. 32 This Jesus did God raise up, [c] whereof we all are witnesses. 33 Being therefore [d] by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,
35 Till I make thine ene-
mies the footstool of thy
feet.

36 Let [e] all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then [f] that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued sted-

[a] Or, *in thy presence* [b] Or, *one should sit* [c] Or, *of whom* [d] Or, *at* [e] Or, *every house* [f] Or *having received*



PETER AND JOHN AT THE BEAUTIFUL GATE. Acts iii. 2.

fastly in the apostles' teaching and [a] fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done [b] by the apostles[c]. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added [d] to them day by day those that were being saved.

3 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*. 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran to-

[a] Or, *in fellowship* [b] Or, *through* [c] Many ancient authorities add *in Jerusalem; and great fear was upon all.* [d] Gr. *together*

gether unto them in the [a] porch that is called Solomon's, greatly wondering. [12] And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [b] man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? [13] The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [c] Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. [14] But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, [15] and killed the [d] Prince of life; whom God raised from the dead; [e] whereof we are witnesses. [16] And [f] by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. [17] And now, brethren, I wot that in ignorance ye did it, as did also your rulers. [18] But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. [19] Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; [20] and that he may send the Christ who hath been appointed for you, *even* Jesus: [21] whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. [22] Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [g] like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. [23] And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. [24] Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. [25] Ye are the sons of the prophets,

[a] Or, *portico* [b] Or, *thing* [c] Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11. [d] Or, *Author* [e] Or, *of whom* [f] Or, *on the ground of* [g] Or, *as* he raised up *me*

and of the covenant which God [a]made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. [26]Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, [b]the priests and the captain of the temple and the Sadducees came upon them, [2]being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. [3]And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. [4]But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; [6]and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. [7]And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? [8]Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, [9]if we this day are examined concerning a good deed done to an impotent man, [c]by what means this man is [d]made whole; [10]be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [e]him doth this man stand here before you whole. [11]He is the stone which was set at nought of you the builders, which was made the head of the corner. [12]And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that

[a] Gr. *covenanted.* [b] Some ancient authorities read *the chief priests.* [c] Or, *in whom* [d] Or, *saved* [e] Or, *this* name

they had been with Jesus. 14 And seeing the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed a notable [a] miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. 18 And they called them, and charged them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: 20 for we cannot but speak the things which we saw and heard. 21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. 22 For the man was more than forty years old, on whom this [a] miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. 24 And they, when they heard it, lifted up their voice to God with one accord, and said, O [b] Lord, [c] thou that didst make the heaven and the earth and the sea, and all that in them is: 25 [d] who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [e] imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [f] Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with

[a] Gr. *sign.* [b] Or, *Master* [c] Or, *thou* art *he that did make* [d] The Greek text in this clause is somewhat uncertain. [e] Or, *meditate* [f] Gr. *Christ.*

the Gentiles and the peoples of Israel, were gathered together, [28] to do whatsoever thy hand and thy counsel foreordained to come to pass. [29] And now, Lord, look upon their threatenings: and grant unto thy [a] servants to speak thy word with all boldness, [30] while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. [31] And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. [33] And with great power gave the apostles their witness of the resurrection of the Lord Jesus [b]: and great grace was upon them all. [34] For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, [35] and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [c] exhortation), a Levite, a man of Cyprus by race, [37] having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with Sapphira his wife, sold a possession, [2] and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. [3] But Peter said, Ananias, why hath Satan filled thy heart to [d] lie to the Holy Ghost, and to keep back *part* of the price of the land? [4] Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast

[a] Gr. *bondservants.* [b] Some ancient authorities add *Christ.* [c] Or, *consolation* [d] Or, *deceive*.

not lied unto men, but unto God. 5 And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. 6 And the [a]young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. 9 But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. 10 And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. 11 And great fear came upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. 13 But of the rest durst no man join himself to them: howbeit the people magnified them; 14 [b] and believers were the more added to the Lord, multitudes both of men and women; 15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. 16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, 18 and laid hands on the apostles, and put them in public ward. 19 But an angel of the Lord by night opened the prison doors, and

[a] Gr. *younger.* [b] Or, *and there were the more added* to them, *believing on the Lord*

brought them out, and said, [20] Go ye, and stand and speak in the temple to the people all the words of this Life. [21] And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. [22] But the officers that came found them not in the prison; and they returned, and told, [23] saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. [24] Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. [25] And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. [26] Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. [27] And when they had brought them, they set them before the council. And the high priest asked them, [28] saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. [29] But Peter and the apostles answered and said, We must obey God rather than men. [30] The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. [31] Him did God exalt [a] with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. [32] And we are witnesses [b] of these [c] things; [d] and *so is* the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to the heart, and were minded to slay them. [34] But there stood up one in the council, a Pharisee, named Gamaliel, a doc-

[a] Or, *at* [b] Some ancient authorities add *in him.* [c] Gr. *sayings.* [d] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

tor of the law, had in honour of all the people, and commanded to put the men forth a little while. 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. 36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. 37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. 40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. 42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [a] Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. 2 And the twelve called the multitude of the disciples unto them, and said, It is not [b] fit that we should forsake the word of God, and [c] serve tables. 3 [d] Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word. 5 And the saying pleased

[a] Gr. *Hellenists.* [b] Gr. *pleasing.* [c] Or, *minister to tables* [d] Some ancient authorities read *But, brethren, look ye out from among you.*

the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: [6] whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs among the people. [9] But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. [10] And they were not able to withstand the wisdom and the Spirit by which he spake. [11] Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. [12] And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, [13] and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: [14] for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. [15] And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

7 And the high priest said, Are these things so? [2] And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, [3] and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. [4] Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: [5] and he gave him

none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. [6] And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. [7] And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. [8] And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs. [9] And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, [10] and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. [11] Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. [12] But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. [13] And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. [14] And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. [15] And Jacob went down into Egypt; and he died, himself, and our fathers; [16] and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of [a] Hamor in Shechem. [17] But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, [18] till there arose another king over Egypt, which knew not Joseph. [19] The same dealt subtilly with our race, and evil entreated our fathers, that [b] they should cast out their babes to the end they might not [c] live. [20] At which season

[a] Gr. *Emmor.* [b] Or, *he* [c] Gr. *be preserved alive.*

Moses was born, and was [a]exceeding fair; and he was nourished three months in his father's house: [21] and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. [22] And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. [23] But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. [24] And seeing one *of them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: [25] and he supposed that his brethren understood how that God by his hand was giving them [b]deliverance; but they understood not. [26] And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? [27] But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? [28] Wouldest thou kill me, as thou killedst the Egyptian yesterday? [29] And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. [30] And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush. [31] And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, [32] I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. [33] And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. [34] I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. [35] This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [c]deliverer

[a] Or, *fair unto God* [b] Or, *salvation* [c] Gr. *redeemer.*

with the hand of the angel which appeared to him in the bush. [36] This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. [37] This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, [a] like unto me. [38] This is he that was in the [b] church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: [39] to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, [40] saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. [41] And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. [42] But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
[43] And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

[44] Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. [45] Which also our fathers, in their turn, brought in with [c] Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; [46] who found favour in the sight of God, and asked to find a habitation for the God of Jacob. [47] But Solomon built him a house. [48] Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,

[a] Or, *as* he raised up *me* [b] Or, *congregation* [c] Gr. *Jesus.*

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?

51 Ye stiffnecked and circumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; 53 ye who received the law [a] as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. 59 And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

8 And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men buried Stephen, and made great lamentation over him. 3 But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

4 They therefore that were

[a] Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

scattered abroad went about preaching the word. 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ. 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. 7 [a] For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. 8 And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the [b] people of Samaria, giving out that himself was some great one: 10 to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. 11 And they gave heed to him, because that of long time he had amazed them with his sorceries. 12 But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great [c] miracles wrought, he was amazed.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. 17 Then laid they their hands on them, and they received the Holy Ghost. 18 Now when Simon saw that through the laying on of the apostles' hands the [d] Holy Ghost was given, he offered them money, 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of

[a] Or, *For many of those which had unclean spirits that cried with a loud voice came forth* [b] Gr. *nation.* [c] Gr. *powers.* [d] Some ancient authorities omit *Holy.*

God with money. [21] Thou hast neither part nor lot in this [a]matter: for thy heart is not right before God. [22] Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. [23] For I see that thou [b]art in the gall of bitterness and in the bond of iniquity. [24] And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go [c]toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. [27] And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship: [28] and he was returning and sitting in his chariot, and was reading the prophet Isaiah. [29] And the Spirit said unto Philip, Go near, and join thyself to this chariot. [30] And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? [31] And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. [32] Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
[33] In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

[34] And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? [35] And Philip opened his mouth, and beginning from

[a] Gr. *word.* [b] Or, *will become gall* (or, *a gall root*) *of bitterness and a bond of iniquity.* [c] Or, *at noon*

this scripture, preached unto him Jesus. [36] And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?[a] [38] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. [39] And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. [40] But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, [2] and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. [3] And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: [4] and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? [5] And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: [6] but rise, and enter into the city, and it shall be told thee what thou must do. [7] And the men that journeyed with him stood speechless, hearing the [b] voice, but beholding no man. [8] And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. [9] And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. [11] And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Ju-

[a] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* [b] Or, *sound*



ANANIAS AND SAUL. Acts ix. 12.

das for one named Saul, a man of Tarsus: for behold, he prayeth; [12] and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. [13] But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: [14] and here he hath authority from the chief priests to bind all that call upon thy name. [15] But the Lord said unto him, Go thy way: for he is a [a] chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: [16] for I will shew him how many things he must suffer for my name's sake. [17] And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. [18] And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; [19] and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. [20] And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. [21] And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. [22] But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel together to kill him: [24] but their plot became known to Saul. And they watched the gates also day and night that they might kill him: [25] but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples:

[a] Gr. *vessel of election.*

and they were all afraid of him, not believing that he was a disciple. [27] But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. [28] And he was with them going in and going out at Jerusalem, [29] preaching boldly in the name of the Lord: and he spake and disputed against the [a] Grecian Jews; but they went about to kill him. [30] And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee and Samaria had peace, being [b] edified; and, walking [c] in the fear of the Lord and [c] in the comfort of the Holy Ghost, was multiplied.

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. [33] And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. [34] And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. [35] And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [d] Dorcas: this woman was full of good works and almsdeeds which she did. [37] And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. [38] And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. [39] And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. [40] But Peter put them all forth, and kneeled down, and prayed;

[a] Gr. *Hellenists.* [b] Gr. *builded up.* [c] Or, *by* [d] That is, *Gazelle.*

and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa: and many believed on the Lord. 43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

10 Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian [a] band, 2 a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. 3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. 5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side. 7 And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually: 8 and having rehearsed all things unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. 13 And there came a voice to him, Rise, Peter; kill and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common

[a] Or, *cohort*

and unclean. 15 And a voice *came* unto him again a second time, What God hath cleansed, make not thou common. 16 And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, 18 and called and asked whether Simon, which was surnamed Peter, were lodging there. 19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 But arise, and get thee down, and go with them, nothing doubting: for I have sent them. 21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee. 23 So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. 24 And on the morrow [a] they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter raised him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and findeth many come together: 28 and he said unto them, Ye yourselves know [b] how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common or unclean: 29 wherefore also I came without gainsay-

[a] Some ancient authorities read *he*. [b] Or, *how unlawful it is for a man &c.*

ing, when I was sent for. I ask therefore with what intent ye sent for me. [30] And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before in bright apparel, [31] and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. [32] Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. [33] Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. [34] And Peter opened his mouth, and said,

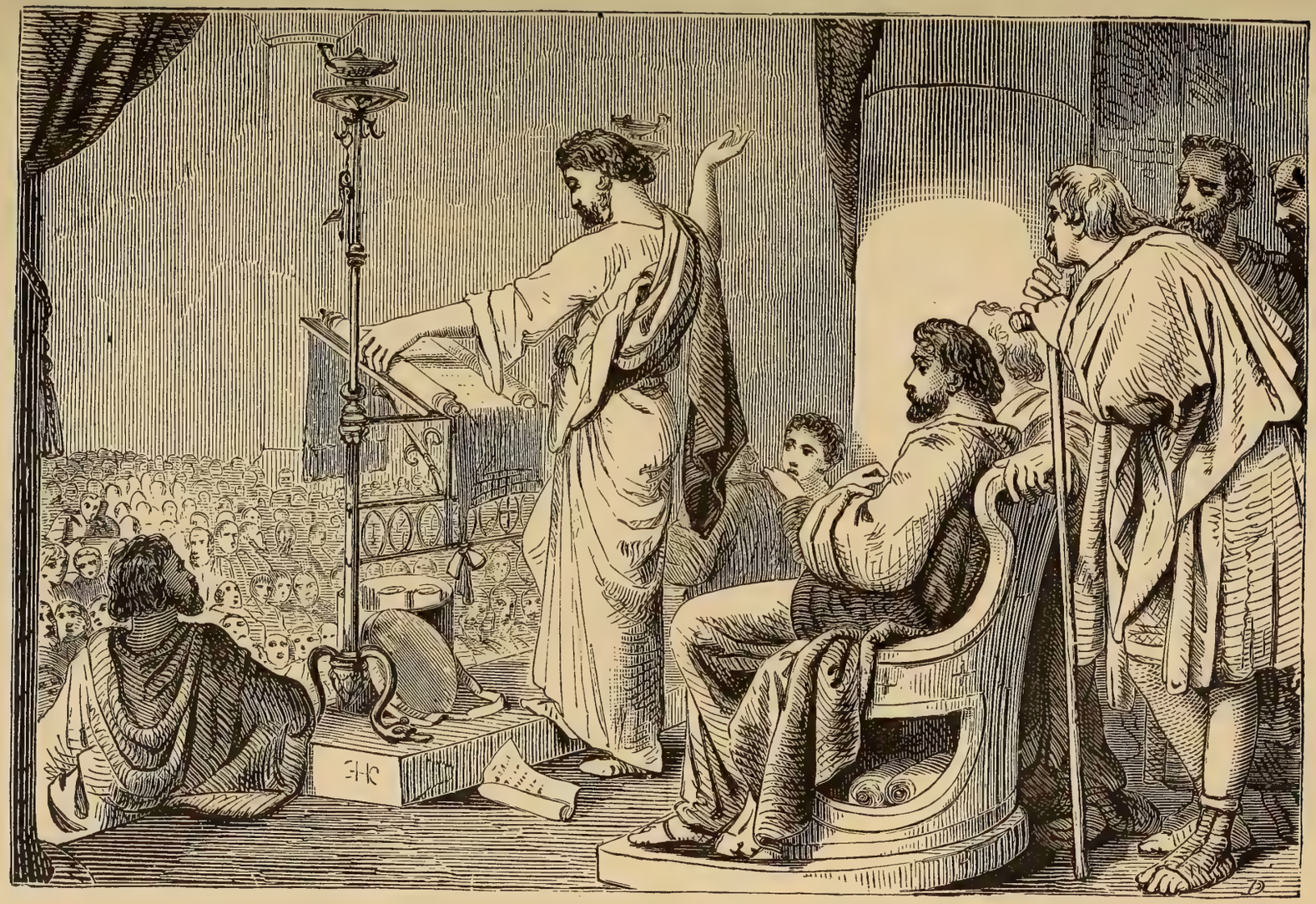
Of a truth I perceive that God is no respecter of persons: [35] but in every nation he that feareth him, and worketh righteousness, is acceptable to him. [36] [a] The word which he sent unto the children of Israel, preaching [b] good tidings of peace by Jesus Christ (he is Lord of all) —[37] that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; [38] *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. [39] And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. [40] Him God raised up the third day, and gave him to be made manifest, [41] not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. [42] And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. [43] To him bear all the prophets witness, that through his name every one that believeth on

[a] Many ancient authorities read *He sent the word unto.* [b] Or, *the gospel*

him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter began, and expounded *the matter* unto them in order, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: 6 upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven. 7 And I heard also a voice saying unto me, Rise, Peter; kill and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. 9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. 10 And this was done thrice: and all were drawn up again into heaven. 11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. 12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: 13 and he told us how he had



PAUL AND BARNABAS AT ANTIOCH. Acts xi. 26.

seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; [14] who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. [15] And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. [16] And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized [a] with the Holy Ghost. [17] If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? [18] And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. [20] But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [b] Greeks also, preaching the Lord Jesus. [21] And the hand of the Lord was with them: and a great number that believed turned unto the Lord. [22] And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: [23] who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [c] that with purpose of heart they would cleave unto the Lord: [24] for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. [25] And he went forth to Tarsus to seek for Saul: [26] and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [d] with the church, and taught much people; and that the disciples were called Christians first in Antioch.

[a] Or, *in* [b] Many ancient authorities read *Grecian Jews.* [c] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.* [d] Gr. *in.*

27 Now in these days there
came down prophets from Jeru-
salem unto Antioch. 28 And
there stood up one of them
named Agabus, and signified
by the Spirit that there should
be a great famine over all
[a]the world: which came to
pass in the days of Claudius.
29 And the disciples, every man
according to his ability, de-
termined to send [b]relief un-
to the brethren that dwelt
in Judæa: 30 which also they
did, sending it to the elders
by the hand of Barnabas and
Saul.

12 Now about that time Her-
od the king put forth his
hands to afflict certain of the
church. 2 And he killed James
the brother of John with the
sword. 3 And when he saw that
it pleased the Jews, he pro-
ceeded to seize Peter also. And
those were the days of unleav-
ened bread. 4 And when he
had taken him, he put him in
prison, and delivered him to
four quaternions of soldiers to
guard him; intending after the
Passover to bring him forth to
the people. 5 Peter therefore
was kept in the prison: but
prayer was made earnestly of
the church unto God for him.
6 And when Herod was about
to bring him forth, the same
night Peter was sleeping be-
tween two soldiers, bound with
two chains: and guards before
the door kept the prison. 7 And
behold, an angel of the Lord
stood by him, and a light shined
in the cell: and he smote Peter
on the side, and awoke him,
saying, Rise up quickly. And
his chains fell off from his
hands. 8 And the angel said
unto him, Gird thyself, and
bind on thy sandals. And he
did so. And he saith unto him,
Cast thy garment about thee,
and follow me. 9 And he went
out, and followed; and he wist
not that it was true which was
done [c]by the angel, but thought
he saw a vision. 10 And when
they were past the first and
second ward, they came unto
the iron gate that leadeth into
the city; which opened to them
of its own accord: and they
went out, and passed on through
one street; and straightway
the angel departed from him.

[a] Gr. *the inhabited earth.* [b] Gr. *for ministry.* [c] Or, *through*



DELIVERANCE OF ST. PETER FROM PRISON. Acts xii. 7.

[11] And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. [12] And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. [13] And when he knocked at the door of the gate, a maid came to answer, named Rhoda. [14] And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. [15] And they said unto her, Thou art mad, But she confidently affirmed that it was even so. And they said, It is his angel. [16] But Peter continued knocking: and when they had opened, they saw him, and were amazed. [17] But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. [18] Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. [19] And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [a]put to death. And he went down from Judæa to Cæsarea, and tarried there.

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. [21] And upon a set day Herod arrayed himself in royal apparel, and sat on the [b]throne, and made an oration unto them. [22] And the people shouted, *saying*, The voice of a god, and not of a man. [23] And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

[a] Gr. *led away to death.* [b] Or, *judgement-seat*

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned [a] from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. 6 And when they had gone through the whole island unto Paphos, they found a certain [b] sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the [b] sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. 9 But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes on him, 10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [c] for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

[a] Many ancient authorities read *to Jerusalem*. [b] Gr. *Magus*: as in Matt. ii. 1, 7, 16. [c] Or, *until*

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. 14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. 16 And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken. 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. 18 And for about the time of forty years [a] suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years: 20 and after these things he gave *them* judges until Samuel the prophet. 21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. 22 And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my [b] will. 23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; 24 when John had first preached [c] before his coming the baptism of repentance to all the people of Israel. 25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. 26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. 27 For they that dwell in

[a] Many ancient authorities read *bare he them as a nursing-father in the wilderness*. See Deut. i. 31.
[b] Gr. *wills*. [c] Gr. *before the face of his entering in*.

Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. 28 And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. 30 But God raised him from the dead: 31 and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. 32 And we bring you good tidings of the promise made unto the fathers, 33 how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. 35 Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption. 36 For David, after he had [a] in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 but he whom God raised up saw no corruption. 38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: 39 and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and [b] perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next sabbath. 43 Now when the synagogue broke up, many of the Jews and of the devout

[a] Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God* [b] Or, *vanish away*

proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of [a] God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and [b] blasphemed. 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [a] God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. 2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. 3 Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles. 5 And when there was

[a] Many ancient authorities read *the Lord.* [b] Or, *railed*

made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, [6] they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: [7] and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. [9] The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be [a] made whole, [10] said with a loud voice, Stand upright on thy feet. And he leaped up and walked. [11] And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. [12] And they called Barnabas, [b] Jupiter; and Paul, [c] Mercury, because he was the chief speaker. [13] And the priest of [b] Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. [14] But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out [15] and saying, Sirs, why do ye these things? We also are men of like [d] passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: [16] who in the generations gone by suffered all the nations to walk in their own ways. [17] And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. [18] And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he

[a] Or, *saved* [b] Gr. *Zeus.* [c] Gr. *Hermes.* [d] Or, *nature*

was dead. [20] But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. [21] And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, [22] confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. [23] And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. [24] And they passed through Pisidia, and came to Pamphylia. [25] And when they had spoken the word in Perga, they went down to Attalia; [26] and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. [27] And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. [28] And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. [2] And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. [3] They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. [4] And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. [5] But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to

charge them to keep the law of Moses.

6 And the apostles and the elders were gathered together to consider of this matter. 7 And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that [a] a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. 8 And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 and he made no distinction between us and them, cleansing their hearts by faith. 10 Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying,

Brethren, hearken unto me: 14 Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written,

16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, 18 [b] who maketh these things known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; 20 but that we [c] write unto them, that they abstain from the pollutions of idols, and from fornication, and from

[a] Gr. *from early days.* [b] Or, *who doeth these things* which were *known* [c] Or, *enjoin them*

what is strangled, and from blood. [21] For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren: [23] and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: [24] Forasmuch as we have heard that certain [a] which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; [25] it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, [26] men that have hazarded their lives for the name of our Lord Jesus Christ. [27] We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. [28] For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; [29] that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. [31] And when they had read it, they rejoiced for the [b] consolation. [32] And Judas and Silas, being themselves also prophets, [c] exhorted the brethren with many words, and confirmed them. [33] And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.[d] [35] But Paul and Barnabas tarried in Antioch, teach-

[a] Some ancient authorities omit *which went out.* [b] Or, *exhortation* [c] Or, *comforted* [d] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

ing and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.
37 And Barnabas was minded to take with them John also, who was called Mark.
38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.
39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus;
40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.
41 And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek.
2 The same was well reported of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.
4 And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem.
5 So the churches were strengthened in the faith, and increased in number daily.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia;
7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;
8 and passing by Mysia, they came down to Troas.
9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we sought to go

forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having [a] a spirit of divination met us, which brought her masters much gain by soothsaying. 17 The same following after Paul and us cried out, saying, These men are [b] servants of the Most High God, which proclaim unto you [c] the way of salvation. 18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was [d] gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, 20 and when they had brought them unto the [e] magistrates, they said, These men, being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up

[a] Gr. *a spirit, a Python.* [b] Gr. *bondservants.* [c] Or, *a way* [d] Gr. *come out.* [e] Gr. *prætors.*

together against them: and the [a] magistrates rent their garments off them, and commanded to beat them with rods. [23] And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: [24] who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. [25] But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; [26] and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. [27] And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. [28] But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. [29] And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, [30] and brought them out, and said, Sirs, what must I do to be saved? [31] And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. [32] And they spake the word of [b] the Lord unto him, with all that were in his house. [33] And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. [34] And he brought them up into his house, and set [c] meat before them, and rejoiced greatly, with all his house, [d] having believed in God.

35 But when it was day, the [a] magistrates sent the [e] serjeants, saying, Let those men go. [36] And the jailor reported the words to Paul, *saying*, The [a] magistrates have sent to let you go: now therefore come forth, and go in peace. [37] But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison;

[a] Gr. *prætors.* [b] Some ancient authorities read *God.* [c] Gr. *a table.* [d] Or, *having believed God* [e] Gr. *lictors.*

and do they now cast us out privily? nay verily; but let them come themselves and bring us out. 38 And the [a]serjeants reported these words unto the [b]magistrates: and they feared when they heard that they were Romans; 39 and they came and besought them; and when they had brought them out, they asked them to go away from the city. 40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [c]comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three [d]sabbath days reasoned with them from the scriptures, 3 opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the [e]world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. 8 And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. 11 Now these were more noble than

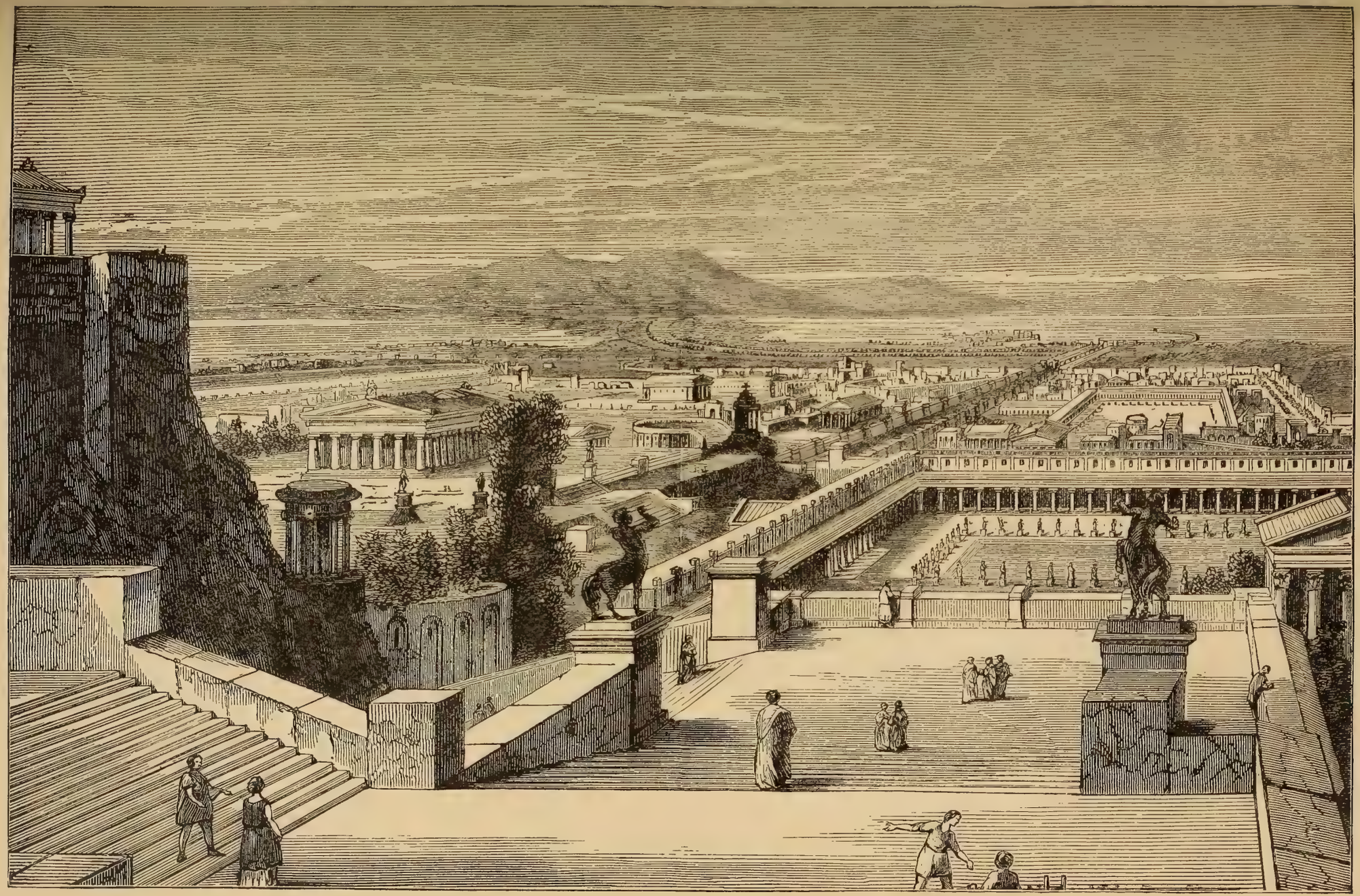
[a] Gr. *lictors.* [b] Gr. *prætors.* [c] Or, *exhorted* [d] Or, *weeks* [e] Gr. *the inhabited earth.*

those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. 14 And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. 15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. 17 So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. 18 And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [a] gods: because he preached Jesus and the resurrection. 19 And they took hold of him, and brought him [b] unto [c] the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (Now all the Athenians and the strangers sojourning there [d] spent their time in nothing else, but either to tell or to hear some new thing.) 22 And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat [e] superstitious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this

[a] Gr. *demons.* [b] Or, *before* [c] Or, *the hill of Mars* [d] Or, *had leisure for nothing else* [e] Or, *religious*



CORINTH IN THE TIME OF ST. PAUL.

inscription, [a] TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. [24] The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in [b] temples made with hands; [25] neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life, and breath, and all things; [26] and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation: [27] that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: [28] for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. [29] Being then the offspring of God, we ought not to think that [c] the Godhead is like unto gold, or silver, or stone, graven by art and device of man. [30] The times of ignorance therefore God overlooked; but now he [d] commandeth men that they should all everywhere repent: [31] inasmuch as he hath appointed a day, in the which he will judge [e] the world in righteousness [f] by [g] the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. [33] Thus Paul went out from among them. [34] But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 AFTER these things he departed from Athens, and came to Corinth. [2] And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome:

[a] Or, *TO THE UNKNOWN GOD.* [b] Or, *sanctuaries* [c] Or, *that which is divine* [d] Some ancient authorities read *declareth to men.* [e] Gr. *the inhabited earth.* [f] Gr. *in.* [g] Or, *a man*

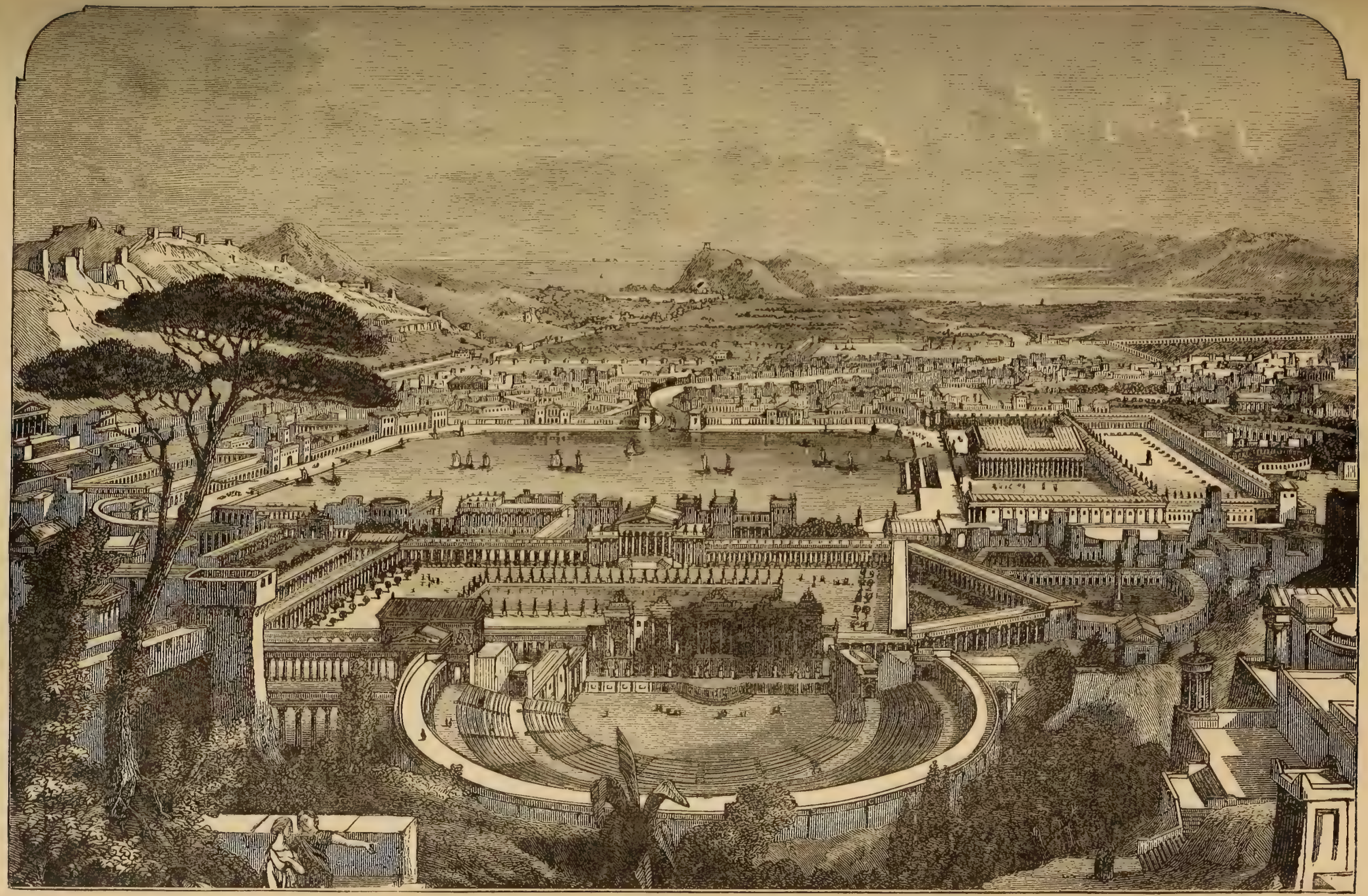
and he came unto them; [3] and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. [4] And he reasoned in the synagogue every sabbath, and [a] persuaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. [6] And when they opposed themselves, and [b] blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. [7] And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. [8] And Crispus, the ruler of the synagogue, [c] believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. [9] And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: [10] for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. [11] And he dwelt *there* a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgement-seat, [13] saying, This man persuadeth men to worship God contrary to the law. [14] But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: [15] but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. [16] And he drave them from the judgement-seat. [17] And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

18 And Paul, having tarried

[a] Gr. *sought to persuade.* [b] Or, *railed* [c] Gr. *believed the Lord.*



EPHESUS IN THE TIME OF ST. PAUL.

after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. [19] And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. [20] And when they asked him to abide a longer time, he consented not; [21] but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus. [22] And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. [23] And having spent some time *there,* he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, [a] a learned man, came to Ephesus; and he was mighty in the scriptures. [25] This man had been [b] instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: [26] and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. [27] And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [c] helped them much which had believed through grace: [28] for he powerfully confuted the Jews, [d] *and that* publicly, shewing by the scriptures that Jesus was the Christ.

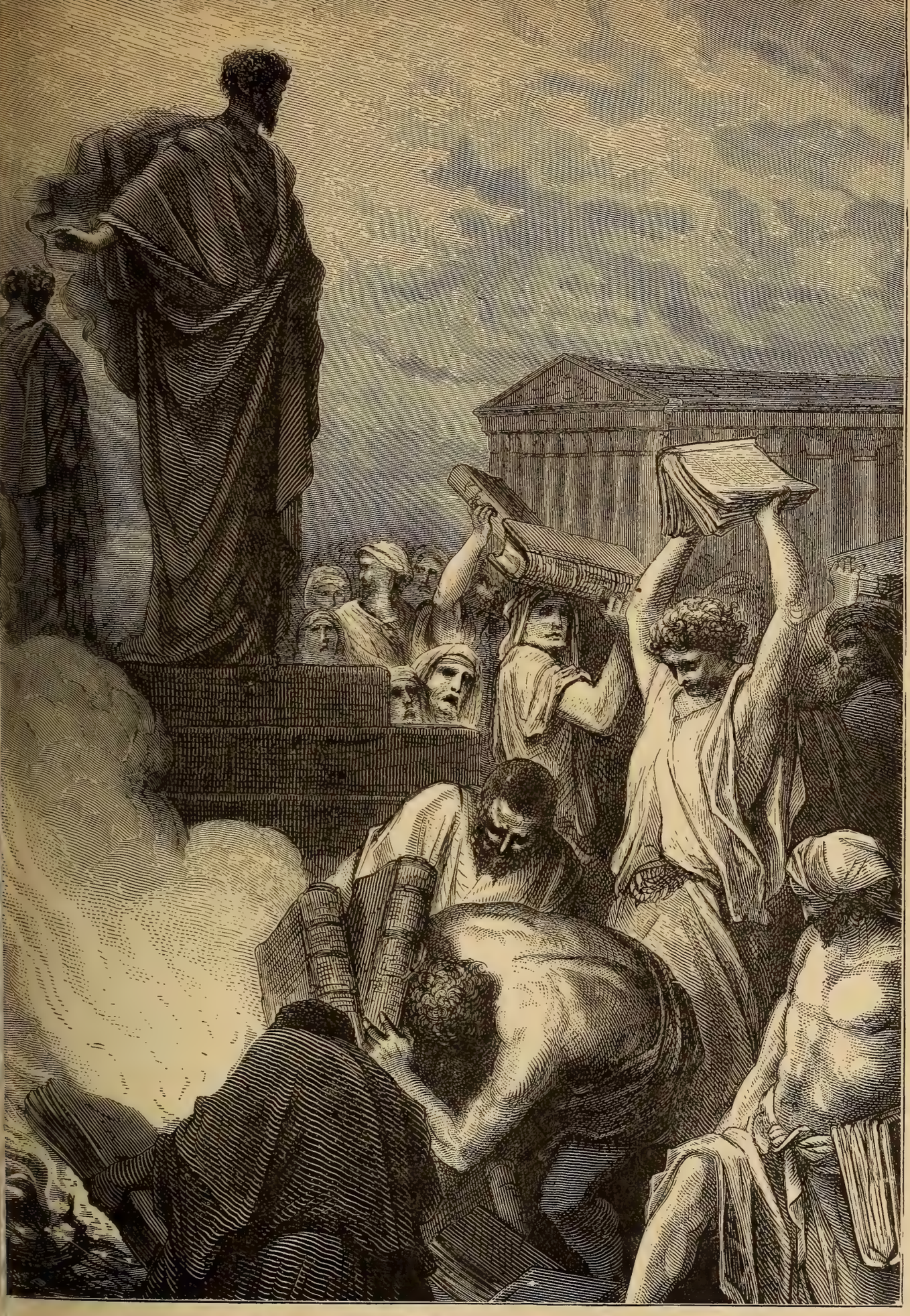
19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: [2] and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [e] the Holy Ghost was

[a] Or, *an eloquent man* [b] Gr. *taught by word of mouth.* [c] Or, *helped much through grace them which had believed* [d] Or, *shewing publicly* [e] Or, *there is a Holy Ghost*

given. [3] And he said, Into what then were ye baptized? And they said, Into John's baptism. [4] And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. [5] And when they heard this, they were baptized into the name of the Lord Jesus. [6] And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. [7] And they were in all about twelve men.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. [9] But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. [10] And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. [11] And God wrought special [a] miracles by the hands of Paul: [12] insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. [13] But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. [14] And there were seven sons of one Sceva, a Jew, a chief priest, which did this. [15] And the evil spirit answered and said unto them, Jesus I [b] know, and Paul I know; but who are ye? [16] And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. [17] And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. [18] Many also of them that had believed

[a] Gr. *powers.* [b] Or, *recognise*



ST. PAUL AT EPHESUS. Acts xix. 19.

came, confessing, and declaring their deeds. [19] And not a few of them that practised [a]curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. [20] So mightily grew the word of the Lord and prevailed.

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. [22] And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

23 And about that time there arose no small stir concerning the Way. [24] For a certain man named Demetrius, a silversmith, which made silver shrines of [b]Diana, brought no little business unto the craftsmen; [25] whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. [26] And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: [27] and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess [b]Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and [c]the world worshippeth. [28] And when they heard this, they were filled with wrath, and cried out, saying, Great *is* [b]Diana of the Ephesians. [29] And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. [30] And when Paul was minded to enter in unto the people, the disciples suffered him not. [31] And certain also of the [d]chief officers of Asia, being his friends, sent unto him, and besought him not to

[a] Or, *magical* [b] Gr. *Artemis.* [c] Gr. *the inhabited earth.* [d] Gr. *Asiarchs.*

adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. 33 [a] And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. 34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [b] Diana of the Ephesians. 35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great [b] Diana, and of the *image* which fell down from [c] Jupiter? 36 Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. 37 For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our goddess. 38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [d] the courts are open, and there are proconsuls: let them accuse one another. 39 But if ye seek any thing about other matters, it shall be settled in the regular assembly. 40 For indeed we are in danger to be [e] accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. 2 And when he had gone through those parts, and had given them much exhortation, he came into Greece. 3 And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. 4 And there ac-

[a] Or, *And* some *of the multitude instructed Alexander* [b] Gr. *Artemis.* [c] Or, *heaven* [d] Or, *court* days *are kept* [e] Or, *accused of riot concerning this day*

companied him [a] as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. [5] But these [b] had gone before, and were waiting for us at Troas. [6] And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. [8] And there were many lights in the upper chamber, where we were gathered together. [9] And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. [10] And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. [11] And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. [12] And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go [c] by land. [14] And when he met us at Assos, we took him in, and came to Mitylene. [15] And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [d] the day after we came to Miletus. [16] For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called to him the [e] elders of the church. [18] And

[a] Many ancient authorities omit *as far as Asia.* [b] Many ancient authorities read *came, and were waiting.* [c] Or, *on foot* [d] Many ancient authorities insert *having tarried at Trogyllium.* [e] Or, *presbyters*

when they were come to him, he said unto them,

Ye ourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, [19] serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: [20] how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, [21] testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus [a] Christ. [22] And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: [23] save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. [24] But I hold not my life of any account, as dear unto myself, [b] so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. [25] And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. [26] Wherefore I testify unto you this day, that I am pure from the blood of all men. [27] For I shrank not from declaring unto you the whole counsel of God. [28] Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you [c] bishops, to feed the church of [d] God, which he [e] purchased with his own blood. [29] I know that after my departing grievous wolves shall enter in among you, not sparing the flock; [30] and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. [31] Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. [32] And now I commend you to [f] God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among

[a] Many ancient authorities omit *Christ.* [b] Or, *in comparison of accomplishing my course* [c] Or, *overseers* [d] Many ancient authorities read *the Lord.* [e] Gr. *acquired.* [f] Some ancient authorities read *the Lord.*



PAUL PARTING FROM HIS DISCIPLES. Acts xx. 37.

all them that are sanctified. 33 I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: 2 and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. 3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. 5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, 6 and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. 8 And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. 9 Now this man had four daughters, virgins, which did prophesy. 10 And as we

tarried there [a] many days, there came down from Judæa a certain prophet, named Agabus. [11] And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. [12] And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. [13] Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. [14] And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we [b] took up our baggage, and went up to Jerusalem. [16] And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly. [18] And the day following Paul went in with us unto James; and all the elders were present. [19] And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. [20] And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [c] thousands there are among the Jews of them which have believed; and they are all zealous for the law: [21] and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. [22] What is it therefore? they will certainly hear that thou art come. [23] Do therefore this that we say to thee: We have four men which have a vow on them; [24] these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there

[a] Or, *some* [b] Or, *made ready* [c] Gr. *myriads.*



THE COAST OF TYRE.

is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. 25 But as touching the Gentiles which have believed, we [a] wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. 26 Then Paul [b] took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, 28 crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. 30 And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. 31 And as they were seeking to kill him, tidings came up to the [c] chief captain of the [d] band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd; and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs,

[a] Or, *enjoined* Many ancient authorities read *sent.* [b] Or, *took the men the next day, and purifying himself &c.* [c] Or, *military tribune* Gr. *chiliarch*: and so throughout this book. [d] Or, *cohort.*

so it was, that he was borne of the soldiers for the violence of the crowd; [36] for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? [38] Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? [39] But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. [40] And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying.

22 Brethren and fathers, hear ye the defence which I now make unto you.

2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: [4] and I persecuted this Way unto the death, binding and delivering into prisons both men and women. [5] As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. [6] And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. [7] And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? [8] And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. [9] And they that were



PAUL BEFORE THE COUNCIL. Acts xxi. 40.

with me beheld indeed the light, but they heard not the voice of him that spake to me. [10] And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. [11] And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. [12] And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, [13] came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I [a] looked up on him. [14] And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. [15] For thou shalt be a witness for him unto all men of what thou hast seen and heard. [16] And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. [17] And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, [18] and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. [19] And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: [20] and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. [21] And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. [23] And as they cried out, and threw off their garments, and cast dust into the air, [24] the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for

[a] Or, *received my sight* and looked *upon him*

what cause they so shouted against him. [25] And when they had tied him up [a] with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? [26] And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. [27] And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. [28] And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. [29] They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. [2] And the high priest Ananias commanded them that stood by him to smite him on the mouth. [3] Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? [4] And they that stood by said, Revilest thou God's high priest? [5] And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. [6] But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. [7] And when he had so said, there arose a dis-

[a] Or, *for*

sension between the Pharisees and Sadducees: and the assembly was divided. 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9 And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which made this conspiracy. 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. 16 But Paul's sister's son heard of their lying in wait, [a] and he came and entered into the castle, and told Paul. 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. 18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. 19 And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell

[a] Or, *having come in* upon them, *and he entered &c.*

me? [20] And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. [21] Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him, and now are they ready, looking for the promise from thee. [22] So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. [23] And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: [24] and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. [25] And he wrote a letter after this form:

26 Claudius Lysias unto the most excellent governor Felix, greeting. [27] This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. [28] And desiring to know the cause wherefore they accused him, [a] I brought him down unto their council: [29] whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. [30] And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. [32] But on the morrow they left the horsemen to go with him, and returned to the castle: [33] and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before

[a] Some ancient authorities omit *I brought him down unto their council.* [b] Many ancient authorities add *Farewell.*



PAUL BEFORE FELIX. Acts xxiv. 10.

him. [34]And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, [35]I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [a]palace.

24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. [2]And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, [3]we accept it in all ways and in all places, most excellent Felix, with all thankfulness. [4]But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. [5]For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [b]the world, and a ringleader of the sect of the Nazarenes: [6]who moreover assayed to profane the temple: [8]on whom also we laid hold:[c] from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. [9]And the Jews also joined in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: [11]seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: [12]and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. [13]Neither can they prove to thee the things whereof they now accuse me. [14]But this I confess unto thee, that after the Way which they call [d]a sect, so serve I the God

[a] Gr. *Prætorium.* [b] Gr. *the inhabited earth.* [c] Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.* [d] Or, *heresy*

of our fathers, believing all things which are according to the law, and which are written in the prophets: 15 having hope toward God, which these also themselves [a]look for, that there shall be a resurrection both of the just and unjust. 16 Herein do I also exercise myself to have a conscience void of offence toward God and men alway. 17 Now after [b]many years I came to bring alms to my nation, and offerings: 18 [c]amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia— 19 who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrong-doing they found, when I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, [d]his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he reasoned of righteousness, and [e]temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

[a] Or, *accept* [b] Or, *some* [c] Or, *in* presenting *which* [d] Gr. *his own wife.* [e] Or, *self-control*

25 Festus therefore, [a]having come into the province, after three days went up to Jerusalem from Cæsarea. [2]And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, [3]asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. [4]Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. [5]Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. [7]And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; [8]while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. [9]But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? [10]But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. [11]If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can [b]give me up unto them. I appeal unto Cæsar. [12]Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [c]and saluted Festus. [14]And as

[a] Or, *having entered upon his province* [b] Gr. *grant me by favour*: and so in ver. 16. [c] Or, *having saluted*

they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: [15] about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him. [16] To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. [17] When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. [18] Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; [19] but had certain questions against him of their own [a] religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. [20] And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. [21] But when Paul had appealed to be kept for the decision of [b] the emperor, I commanded him to be kept till I should send him to Cæsar. [22] And Agrippa *said* unto Festus, I also [c] could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. [24] And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. [25] But I found that he had committed nothing worthy of death: and as he himself appealed to [b] the emperor I determined to send him. [26] Of whom I have no certain thing to write unto my lord. Wherefore I have

[a] Or, *superstition* [b] Gr. *the Augustus.* [c] Or, *was wishing*

brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

26 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: 3 [a]especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; 5 having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. 6 And now I stand *here* to be judged for the hope of the promise made of God unto our fathers; 7 unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! 8 Why is it judged incredible with you, if God doth raise the dead? 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. 11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. 12 [b]Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, 13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining

[a] Or, *because thou art especially expert* [b] Or, *On which errand*

round about me and them that journeyed with me. 14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against [a] the goad. 15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [b] wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 to open their eyes, [c] that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of [d] repentance. 21 For this cause the Jews seized me in the temple, and assayed to kill me. 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 23 [e] how that the Christ [f] must suffer, *and* [e] how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that

[a] Gr. *goads.* [b] Many ancient authorities read *which thou hast seen.* [c] Or, *to turn them* [d] Or, *their repentance* [e] Or, *if* Or, *whether* [f] Or, *is subject to suffering*

none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. 29 And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [a] band. 2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and [b] refresh himself. 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. 6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [c] further suffering us, we sailed under the lee of Crete, over against Salmone; 8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now

[a] Or, *cohort* [b] Gr. *receive attention.* [c] Or, *suffering us to get there*

dangerous, because the Fast was now already gone by, Paul admonished them, [10] and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. [11] But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. [12] And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which is* a haven of Crete, looking [a] north-east and south-east. [13] And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. [14] But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: [15] and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven. [16] And running under the lee of a small island called [b] Cauda, we were able, with difficulty, to secure the boat: [17] and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. [18] And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; [19] and the third day they cast out with their own hands the [c] tackling of the ship. [20] And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. [21] And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. [22] And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the

[a] Gr. *down the south-west wind and down the north-west wind.* [b] Many ancient authorities read *Clauda.*
[c] Or, *furniture*

ship. 23 For there stood by me this night an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; 28 and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and [a] wished for the day. 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut away the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship [b] two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel

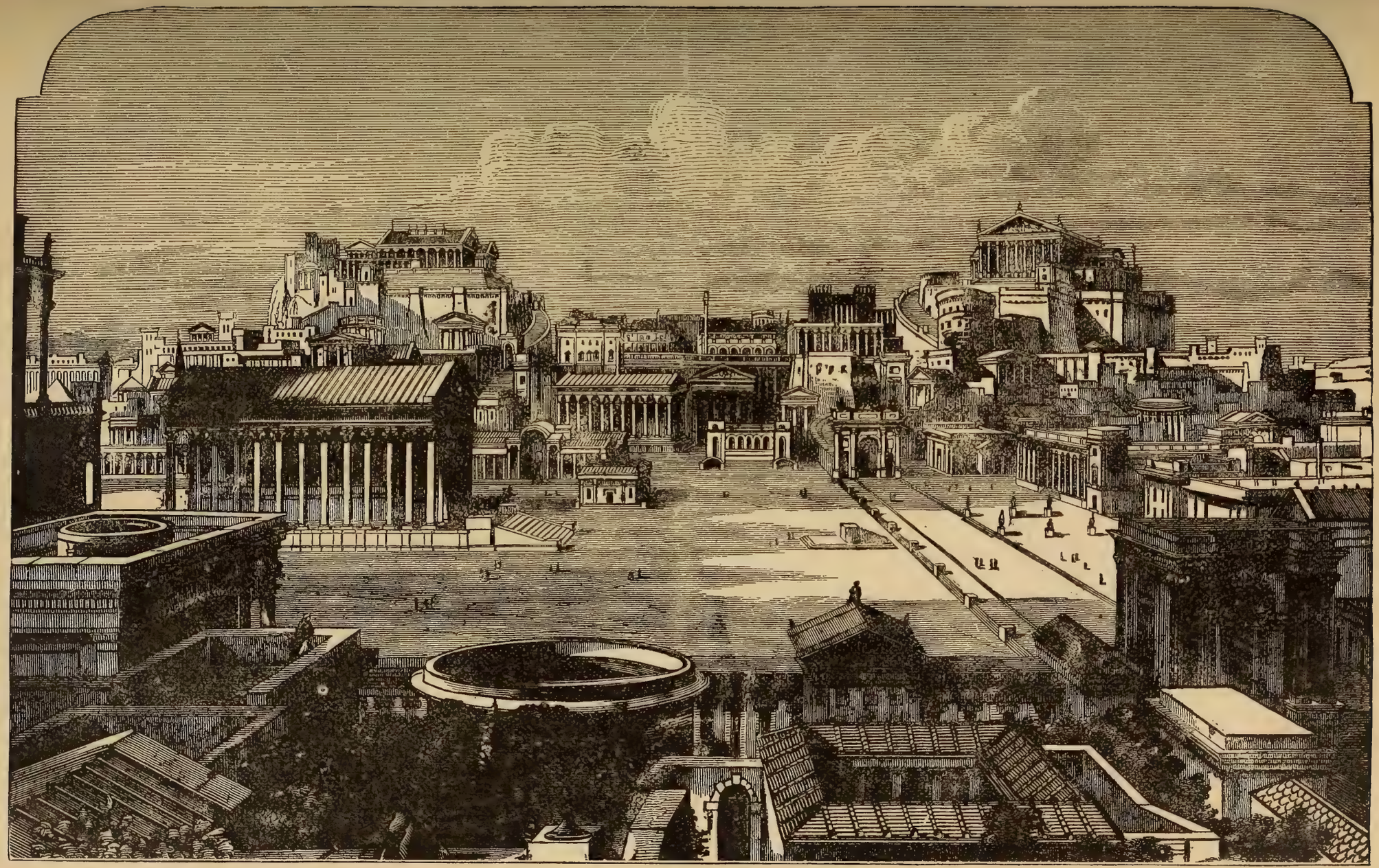
[a] Or, *prayed* [b] Some ancient authorities read *about threescore and sixteen souls.*

whether they could [a] drive the ship upon it. [40] And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. [41] But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence *of the waves.* [42] And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape. [43] But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: [44] and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the island was called [b] Melita. [2] And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. [3] But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [c] by reason of the heat, and fastened on his hand. [4] And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. [5] Howbeit he shook off the beast into the fire, and took no harm. [6] But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. [8] And it was so, that

[a] Some ancient authorities read *bring the ship safe to shore.* [b] Some ancient authorities read *Melitene*
[c] Or, *from the heat*



ROME IN THE TIME OF ST. PAUL.

the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. 9 And when this was done, the rest also which had diseases in the island came, and were cured: 10 who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was [a]The Twin Brothers. 12 And touching at Syracuse, we tarried there three days. 13 And from thence we [b]made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: 14 where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, [c]Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together [d]those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. 20 For this cause therefore did I [e]intreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain.

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[a] Gr. *Dioscuri.* [b] Some ancient authorities read *cast loose.* [c] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.* [d] Or, *those that were of the Jews first* [e] Or, *call for you, to see and to speak with* you

21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [a] by Isaiah the prophet unto your fathers, 26 saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[b]

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

[a] Or, *through* [b] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*



PAUL WRITING HIS EPISTLES IN PRISON.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

1 Paul, a [a]servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, 2 which he promised afore [b]by his prophets in the holy scriptures, 3 concerning his Son, who was born of the seed of David according to the flesh, 4 who was [c]declared *to be* the Son of God [d]with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord, 5 through whom we received grace and apostleship, unto obedience [e]of faith among all the nations, for his name's sake: 6 among whom are ye also, called *to be* Jesus Christ's: 7 to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [f]that your faith is proclaimed throughout the whole world. 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers 10 making request, if by any means now at length I may be prospered [g]by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. 13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. 14 I am debtor both to Greeks and to Barbarians, both to the wise and to the

[a] Gr. *bond-servant.* [b] Or, *through.* [c] Gr. *determined.* [d] Or, *in.* [e] Or, *to the faith.* [f] Or, *because.* [g] Gr. *in.*

foolish. 15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God [a] by faith unto faith: as it is written, But the righteous shall live [a] by faith.

18 For [b] the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [c] hold down the truth in unrighteousness; 19 because that which may be known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; [d] that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed [e] for ever. Amen.

26 For this cause God gave them up unto [f] vile passions: for their women changed the natural use into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

28 And even as they [g] refused

[a] Gr. *from.* [b] Or, *a wrath.* [c] Or, *hold the truth.* [d] Or, *so that they are.* [e] Gr. *unto the ages.* [f] Gr. *passions of dishonour.* [g] Gr. *did not approve.*

to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; [29] being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, [30] backbiters, [a] hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, [31] without understanding, covenant-breakers, without natural affection, unmerciful: [32] who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [b] another, thou condemnest thyself; for thou that judgest dost practise the same things. [2] [c] And we know that the judgement of God is according to truth against them that practise such things. [3] And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? [4] Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? [5] but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; [6] who will render to every man according to his works: [7] to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: [8] but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, [9] tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; [10] but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: [11] for there is no respect of persons with God. [12] For as many as have sinned without law shall also perish without law: and as many as have sin-

[a] Or, *haters of God* [b] Gr. *the other.* [c] Many ancient authorities read *For.*

ned under law shall be judged by law; [13] for not the hearers of a law are [a]just before God, but the doers of a law shall be [b]justified: [14] for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; [15] in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their [c]thoughts one with another accusing or else excusing *them;* [16] in the day when God [d]shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and restest upon [e]the law, and gloriest in God, [18] and knowest [f]his will, and [g]approvest the things that are excellent, being instructed out of the law, [19] and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, [20] [h]a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; [21] thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? [22] thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou [i]rob temples? [23] thou who gloriest in [e]the law, through thy transgression of the law dishonourest thou God? [24] For the name of God is blasphemed among the Gentiles because of you, even as it is written. [25] For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. [26] If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? [27] and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? [28] For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; [29] but he is a Jew, which is one

[a] Or, *righteous* [b] Or, *accounted righteous* [c] Or, *reasonings* [d] Or, *judgeth* [e] Or, *a law*
[f] Or, *the Will* [g] Or, *provest the things that differ* [h] Or, *an instructor* [i] Or, *commit sacrilege*

inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that they were intrusted with the oracles of God. 3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? 4 [a] God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) 6 God forbid: for then how shall God judge the world? 7 [b] But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? 8 and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

9 What then? [c] are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; 10 as it is written,

There is none righteous, no, not one;
11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;

[a] Gr. *Be it not so:* and so elsewhere. [b] Many ancient authorities read *For.* [c] Or, *do we excuse ourselves?*

16 Destruction and misery are
in their ways;
17 And the way of peace have
they not known:
18 There is no fear of God be-
fore their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: 20 because [a] by [b] the works of the law shall no flesh be [c] justified in his sight: for [d] through the law *cometh* the knowledge of sin. 21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith [e] in Jesus Christ unto all [f] them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God [g] set forth [h] *to be* a propitiation, through [i] faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the shewing, *I say*, of his righteousness at this present season: that he might himself be [j] just, and the [j] justifier of him that [k] hath faith [l] in Jesus. 27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 28 [m] We reckon therefore that a man is justified by faith apart from [n] the works of the law. 29 Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: 30 if so be that God is one, and he shall justify the circumcision [o] by faith, and the uncircumcision [p] through faith. 31 Do we then make [q] the law of none effect [p] through faith? God forbid: nay, we establish [q] the law.

4 What then shall we say [r] that Abraham, our fore-

[a] Gr. *out of.* [b] Or, *works of law* [c] Or, *accounted righteous* [d] Or, *through law* [e] Or, *of* [f] Some ancient authorities add *and upon all.* [g] Or, *purposed* [h] Or, to be *propitiatory* [i] Or, *faith in his blood* [j] See ch. ii. 13, margin. [k] Gr. *is of faith.* [l] Or, *of* [m] Many ancient authorities read *For we reckon.* [n] Or, *works of law* [o] Gr. *out of.* [p] Or, *through the faith* [q] Or, *law* [r] Some ancient authorities read *of Abraham, our forefather according to the flesh?*

father according to the flesh, hath found? 2 For if Abraham was justified [a] by works, he hath whereof to glory; but not toward God. 3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. 4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. 6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, 7 *saying,*

Blessed are they whose iniquities are forgiven, And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. 13 For not [b] through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: 15 for the law worketh wrath; but where there is no law, neither is there transgression. 16 For this cause *it is* of faith, that *it may be* according to grace; to

[a] Gr. *out of.* [b] Or, *through law*

the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all [17] (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. [18] Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. [19] And without being weakened in faith he considered his own body [a] now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: [20] yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, [21] and being fully assured that, what he had promised, he was able also to perform. [22] Wherefore also it was reckoned unto him for righteousness. [23] Now it was not written for his sake alone, that it was reckoned unto him; [24] but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, [25] who was delivered up for our trespasses, and was raised for our justification.

5 Being therefore justified [b] by faith, [c] let us have peace with God through our Lord Jesus Christ; [2] through whom also we have had our access [d] by faith into this grace wherein we stand; and [e] let us [f] rejoice in hope of the glory of God. [3] And not only so, but [g] let us also [f] rejoice in our tribulations: knowing that tribulation worketh patience; [4] and patience, probation; and probation, hope: [5] and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the [h] Holy Ghost which was given unto us. [6] For while we were yet weak, in due season Christ died for the ungodly. [7] For scarcely for a righteous man will one die: for perad-

[a] Many ancient authorities omit *now*. [b] Gr. *out of*. [c] Some authorities read *we have*. [d] Some ancient authorities omit *by faith*. [e] Or, *we rejoice* [f] Gr. *glory*. [g] Or, *we also rejoice* [h] Or, *Holy Spirit*: and so throughout this book.

venture for [a] the good man some one would even dare to die. [8] But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more then, being now justified [b] by his blood, shall we be saved from the wrath *of God* through him. [10] For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved [b] by his life; [11] and not only so, [c] but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—[13] for until the law sin was in the world: but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. [15] But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. [16] And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto [d] justification. [17] For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [e] of the gift of righteousness reign in life through the one, *even* Jesus Christ. [18] So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. [19] For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. [20] And [f] the law came in beside, that the tres-

[a] Or, *that which is good* [b] Gr. *in.* [c] Gr. *but also glorying.* [d] Gr. *an act of righteousness.*
[e] Some ancient authorities omit *of the gift.* [f] Or, *law*

pass might abound; but where sin abounded, grace did abound more exceedingly: [21] that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 [1] What shall we say then? Shall we continue in sin, that grace may abound? [2] God forbid. We who died to sin, how shall we any longer live therein? [3] Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? [4] We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. [5] For if we have become [a] united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection; [6] knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; [7] for he that hath died is justified from sin. [8] But if we died with Christ, we believe that we shall also live with him; [9] knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. [10] For [b] the death that he died, he died unto sin [c] once: but [b] the life that he liveth, he liveth unto God. [11] Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: [13] neither present your members unto sin *as* [d] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* [d] instruments of righteousness unto God. [14] For sin shall not have dominion over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid. [16] Know ye not, that to whom ye present yourselves *as* [e] servants unto obedience, his [e] ser-

[a] Or, *united with the likeness . . .* with the likeness [b] Or, *in that* [c] Gr. *once for all.* [d] Or, *weapons* [e] Gr. *bond-servants.*

vants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? [17] But thanks be to God, [a] that, whereas ye were [b] servants of sin, ye became obedient from the heart to that [c] form of teaching whereunto ye were delivered; [18] and being made free from sin, ye became [b] servants of righteousness. [19] I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. [20] For when ye were [b] servants of sin, ye were free in regard of righteousness. [21] What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. [22] But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. [23] For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know [d] the law), how that the law hath dominion over a man for so long time as he liveth? [2] For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. [3] So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. [4] Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. [5] For when we were in the flesh, the [e] sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. [6] But now we have been dis-

[a] Or, *that ye were . . . but ye became* [b] Gr. *bond-servants.* [c] Or, *pattern* [d] Or, *law* [e] Gr. *passions of sins.*

charged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [a] the law: for I had not known [b] coveting, except the law had said, Thou shalt not [b] covet: [8] but sin, finding occasion, wrought in me through the commandment all manner of [b] coveting: for apart from [a] the law sin *is* dead. [9] And I was alive apart from [a] the law once: but when the commandment came, sin revived, and I died; [10] and the commandment, which *was* unto life, this I found *to be* unto death: [11] for sin, finding occasion, through the commandment beguiled me, and through it slew me. [12] So that the law is holy, and the commandment holy, and righteous, and good. [13] Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. [14] For we know that the law is spiritual: but I am carnal, sold under sin. [15] For that which I [c] do I know not: for not what I would, that do I practise; but what I hate, that I do. [16] But if what I would not, that I do, I consent unto the law that it is good. [17] So now it is no more I that [c] do it, but sin which dwelleth in me. [18] For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to [c] do that which is good *is* not. [19] For the good which I would I do not: but the evil which I would not, that I practise. [20] But if what I would not, that I do, it is no more I that [c] do it, but sin which dwelleth in me. [21] I find then [d] the law, that, to me who would do good, evil is present. [22] For I delight [e] in the law of God after the inward man: [23] but I see a different law in my members, warring against the law of my mind, and bringing me into captivity [f] under the law of sin

[a] Or, *law* [b] Or, *lust* [c] Gr. *work.* [d] Or, *in regard of the law* [e] Gr. *with.* [f] Gr. *in.* Many ancient authorities read *to.*

which is in my members. 24 O wretched man that I am! who shall deliver me out of [a] the body of this death? 25 [b] I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, [c] in that it was weak through the flesh, God, sending his own Son in the likeness of [d] sinful flesh [e] and *as an offering* for sin, condemned sin in the flesh: 4 that the [f] ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. 6 For the mind of the flesh is death; but the mind of the spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies [g] through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the spirit ye [h] mortify the [i] deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again

[a] Or, *this body of death* [b] Many ancient authorities read *But thanks be to God.* [c] Or, *wherein* [d] Gr. *flesh of sin.* [e] Or, *and for sin* [f] Or, *requirement* [g] Many ancient authorities read *because of.* [h] Gr. *make to die.* [i] Gr. *doings.*

unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. [16] The Spirit himself beareth witness with our spirit, that we are children of God: [17] and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. [19] For the earnest expectation of the creation waiteth for the revealing of the sons of God. [20] For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, [a] in hope [21] that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. [22] For we know that the whole creation groaneth and travaileth in pain [b] together until now. [23] And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. [24] For by hope were we saved: but hope that is seen is not hope: [c] for who [d] hopeth for that which he seeth? [25] But if we hope for that which we see not, *then* do we with patience wait for it.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; [27] and he that searcheth the hearts knoweth what is the mind of the Spirit, [e] because he maketh intercession for the saints according to *the will of* God. [28] And we know that to them that love God [f] all things work together for good, *even* to them that are called according to *his* purpose. [29] For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: [30] and whom

[a] Or, *in hope; because the creation &c.* [b] Or, *with us* [c] Many ancient authorities read *for what a man seeth, why doth he yet hope for?* [d] Some ancient authorities read *awaiteth.* [e] Or, *that* [f] Some ancient authorities read *God worketh all things with them for good.*

he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God *is* for us, who *is* against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay any thing to the charge of God's elect? [a] It is God that justifieth; 34 who is he that shall condemn? [b] It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love [c] of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 36 Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other [d] creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I SAY the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could [e] wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: 4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; 5 whose are the fathers, and of whom is Christ as concerning the flesh, [f] who is over all, God blessed [g] for

[a] Or, *Shall God that justifieth?* [b] Or, *Shall Christ Jesus that died, . . us?* [c] Some ancient authorities read *of God.* [d] Or, *creation* [e] Or, *pray* [f] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.* [g] Gr. *unto the ages.*

ever. Amen. [6] But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel: [7] neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. [8] That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. [9] For this is a word of promise, According to this season will I come, and Sarah shall have a son. [10] And not only so; but Rebecca also having conceived by one, *even* by our father Isaac—[11] for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, [12] it was said unto her, The elder shall serve the younger. [13] Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. [15] For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. [16] So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. [17] For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. [18] So then he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? [20] Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? [21] Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? [22] What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: [23] [a] and that he

[a] Some ancient authorities omit *and*.

might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, 24 *even* us, whom he also called, not from the Jews only, but also from the Gentiles?

25 As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will execute *his* word upon the earth, finishing it and cutting it short. 29 And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: 31 but Israel, following after a law of righteousness, did not arrive at *that* law. 32 Wherefore? [a] Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; 33 even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [b] him shall not be put to shame.

10 Brethren, my heart's [c] desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth.

[a] Or, *Because*, doing it *not by faith, but as it were by works, they stumbled* [b] Or, *it* [c] Gr. *good pleasure.*

5 For Moses writeth that the
man that doeth the righteous-
ness which is of the law shall
live thereby. 6 But the right-
eousness which is of faith saith
thus, Say not in thy heart, Who
shall ascend into heaven? (that
is, to bring Christ down:) 7 or,
Who shall descend into the
abyss? (that is, to bring Christ
up from the dead.) 8 But what
saith it? The word is nigh
thee, in thy mouth, and in thy
heart: that is, the word of faith,
which we preach: 9 [a] because if
thou shalt [b] confess with thy
mouth Jesus *as* Lord, and shalt
believe in thy heart that God
raised him from the dead, thou
shalt be saved: 10 for with the
heart man believeth unto right-
eousness; and with the mouth
confession is made unto salva-
tion. 11 For the scripture saith,
Whosoever believeth on him
shall not be put to shame.
12 For there is no distinction
between Jew and Greek: for
the same *Lord* is Lord of
all, and is rich unto all that
call upon him: 13 for, Who-
soever shall call upon the
name of the Lord shall be
saved. 14 How then shall they
call on him in whom they
have not believed? and how
shall they believe in him
whom they have not heard?
and how shall they hear with-
out a preacher? 15 and how
shall they preach, except they
be sent? even as it is written,
How beautiful are the feet of
them that bring [c] glad tidings
of good things!

16 But they did not all
hearken to the [d] glad tidings.
For Isaiah saith, Lord, who
hath believed our report? 17 So
belief *cometh* of hearing, and
hearing by the word of Christ.
18 But I say, Did they not hear?
Yea, verily,

Their sound went out into all
the earth,
And their words unto the
ends of [e] the world.

19 But I say, Did Israel not
know? First Moses saith,

I will provoke you to jealousy
with that which is no
nation,
With a nation void of under-
standing will I anger you.

[a] Or, *that* [b] Some ancient authorities read *confess the word with thy mouth, that Jesus* is *Lord.*
[c] Or, *a gospel* [d] Or, *gospel* [e] Gr. *the inhabited earth.*

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;
I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Or wot ye not what the scripture saith [a]of Elijah? how he pleadeth with God against Israel, 3 Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 But if it is by grace, it is no more of works: otherwise grace is no more grace.

7 What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their [b]fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: 14 if by

[a] Or, *in*

[b] Or, *trespass*

any means I may provoke to jealousy *them that are* my flesh, and may save some of them. [15] For if the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? [16] And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. [17] But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them [a] of the root of the fatness of the olive tree; [18] glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. [19] Thou wilt say then, Branches were broken off, that I might be grafted in. [20] Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: [21] for if God spared not the natural branches, neither will he spare thee. [22] Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. [23] And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. [24] For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; [26] and so all Israel shall be saved: even as it is written,

There shall come out of Zion
the Deliverer;
He shall turn away [b] ungodliness from Jacob:
[27] And this is [c] my covenant
unto them,
When I shall take away their
sins.

[28] As touching the gospel, they are enemies for your sake:

[a] Many ancient authorities read *of the root and of the fatness.* [b] Gr. *ungodlinesses.* [c] Gr. *the covenant from me.*

but as touching the election, they are beloved for the fathers' sake. [29] For the gifts and the calling of God are [a] without repentance. [30] For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, [31] even so have these also now been disobedient, that by the mercy shewn to you they also may now obtain mercy. [32] For God hath shut up all unto disobedience, that he might have mercy upon all.

33 O the depth [b] of the riches [c] both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! [34] For who hath known the mind of the Lord? or who hath been his counsellor? [35] or who hath first given to him, and it shall be recompensed unto him again? [36] For of him, and through him, and unto him, are all things. To him *be* the glory [d] for ever. Amen.

12 I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, [e] acceptable to God, *which is* your [f] reasonable [g] service. [2] And be not fashioned according to this [h] world: but be ye transformed by the renewing of your mind, that ye may prove what is [i] the good and [e] acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. [4] For even as we have many members in one body, and all the members have not the same office: [5] so we, who are many, are one body in Christ, and severally members one of another. [6] And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of [j] our faith; [7] or ministry, *let us give ourselves* to our ministry; or he that

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[a] Gr. *not repented of.* [b] Or, *of the riches and the wisdom &c.* [c] Or, *both of wisdom &c.*
[d] Gr. *unto the ages.* [e] Gr. *well-pleasing.* [f] Or, *spiritual* [g] Or, *worship* [h] Or, *age*
[i] Or, *the will of God,* even *the thing which is good and acceptable and perfect* [j] Or, *the faith*

teacheth, to his teaching; [8] or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [a] liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. [9] Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. [10] In love of the brethren be tenderly affectioned one to another; in honour preferring one another, [11] in diligence not slothful; fervent in spirit; serving [b] the Lord; [12] rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; [13] communicating to the necessities of the saints; [c] given to hospitality. [14] Bless them that persecute you; bless, and curse not. [15] Rejoice with them that rejoice; weep with them that weep. [16] Be of the same mind one toward another. Set not your mind on high things, but [d] condescend to [e] things that are lowly. Be not wise in your own conceits. [17] Render to no man evil for evil. Take thought for things honourable in the sight of all men. [18] If it be possible, as much as in you lieth, be at peace with all men. [19] Avenge not yourselves, beloved, but give place unto [f] wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. [20] But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. [21] Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God. [2] Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. [3] For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: [4] for [g] he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [g] he

[a] Gr. *singleness.* [b] Some ancient authorities read *the opportunity.* [c] Gr. *pursuing.*
[d] Gr. *be carried away with.* [e] Or, *them* [f] Or, *the wrath* of God [g] Or, *it*

beareth not the sword in vain: for [a] he is a minister of God, an avenger for wrath to him that doeth evil. [5] Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake. [6] For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. [7] Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

[8] Owe no man any thing, save to love one another: for he that loveth [b] his neighbour hath fulfilled [c] the law. [9] For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. [10] Love worketh no ill to his neighbour: love therefore is the fulfilment of [c] the law.

[11] And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [d] salvation nearer to us than when we *first* believed. [12] The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. [13] Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. [14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

14 But him that is weak in faith receive ye, *yet* not [e] to doubtful disputations. [2] One man hath faith to eat all things: but he that is weak eateth herbs. [3] Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. [4] Who art thou that judgest the [f] servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. [5] One man esteemeth one day above another: another esteem-

[a] Or, *it* [b] Gr. *the other.* [c] Or, *law* [d] Or, *our salvation nearer than when &c.*
[e] Or, *for decisions of doubts* [f] Gr. *household-servant.*

eth every day *alike*. Let each man be fully assured in his own mind. [6] He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. [7] For none of us liveth to himself, and none dieth to himself. [8] For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. [9] For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. [10] But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. [11] For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [a] confess to God.

[12] So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. [14] I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean. [15] For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. [16] Let not then your good be evil spoken of: [17] for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. [18] For he that herein serveth Christ is well-pleasing to God, and approved of men. [19] So then [b] let us follow after things which make for peace, and things whereby we may edify one another. [20] Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. [21] It is good not to eat

[a] Or, *give praise*

[b] Many ancient authorities read *we follow*.

flesh, nor to drink wine, nor *to do any thing* whereby thy brother stumbleth.[a] 22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he [b] approveth. 23 But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.[c]

15 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us please his neighbour for that which is good, unto edifying. 3 For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. 4 For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. 5 Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: 6 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, even as Christ also received [d] you, to the glory of God. 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers, 9 and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I [e] give praise unto thee among the Gentiles,
And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you

[a] Many ancient authorities add *or is offended, or is weak.* [b] Or, *putteth to the test* [c] Many authorities, some ancient, insert here ch. xvi. 25–27. [d] Some ancient authorities read *us.* [e] Or, *confess*

with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. 15 But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, 16 that I should be a minister of Christ Jesus unto the Gentiles, [a] ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. 17 I have therefore my glorying in Christ Jesus in things pertaining to God. 18 For I will not dare to speak of any [b] things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, 19 in the power of signs and wonders, in the power of [c] the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have [d] fully preached the gospel of Christ; 20 yea, [e] making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; 21 but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to you: 23 but now, having no more any place in these regions, and having these many years a longing to come unto you, 24 whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—25 but now, *I say*, I go unto Jerusalem, ministering unto the saints. 26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. 27 Yea, it hath been their good pleasure; and their

[a] Gr. *ministering in sacrifice.* [b] Gr. *of those things which Christ wrought not through me.* [c] Many ancient authorities read *the Spirit of God.* One reads *the Spirit.* [d] Gr. *fulfilled.* [e] Gr. *being ambitious.*

debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things. 28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. 29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; 32 that I may come unto you in joy through the will of God, and together with you find rest. 33 Now the God of peace be with you all. Amen.

16 I COMMEND unto you Phœbe our sister, who is a [a] servant of the church that is at Cenchreæ: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: 5 and *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. 6 Salute Mary, who bestowed much labour on you. 7 Salute Andronicus and [b] Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. 8 Salute Ampliatus my beloved in the Lord. 9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. 10 Salute Apelles the approved in Christ. Salute them which are of the *household* of Aristobulus. 11 Salute Herodion my kinsman. Salute them of the *household* of Narcissus, which are in the Lord, 12 Salute Tryphæna and Tryphosa, who labour in the

[a] Or, *deaconess*

[b] Or, *Junia*

Lord. Salute Persis the beloved, which laboured much in the Lord. 13 Salute Rufus the chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the [a] doctrine which ye learned: and turn away from them. 18 For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. 19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. 20 And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, [b] who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.[c]

25 [d] Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and [e] by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience [f] of faith; 27 to the only wise God, through Jesus Christ, [g] to whom be the glory [h] for ever. Amen.

[a] Or, *teaching* [b] Or, *who write the epistle in the Lord, salute you* [c] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen,* and omit the like words in ver. 20. [d] Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv. [e] Gr. *through.* [f] Or, *to the faith* [g] Some ancient authorities omit *to whom.* [h] Gr. *unto the ages.*

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [a] our brother, 2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank [b] my God always concerning you, for the grace of God which was given you in Christ Jesus; 5 that in every thing ye were enriched in him, in all [c] utterance and all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; 8 who shall also confirm you unto the end, *that ye be* unreproveable in the day of our Lord Jesus Christ. 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgement. 11 For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you. 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 [d] Is Christ

[a] Gr. *the brother.* [b] Some ancient authorities omit *my.* [c] Gr. *word.* [d] Or, *Christ is divided. Was Paul crucified for you?*

divided? was Paul crucified for you? or were ye baptized into the name of Paul? 14 [a] I thank God that I baptized none of you, save Crispus and Gaius; 15 lest any man should say that ye were baptized into my name. 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

18 For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. 19 For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this [b] world? hath not God made foolish the wisdom of the world? 21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the [c] preaching to save them that believe. 22 Seeing that Jews ask for signs, and Greeks seek after wisdom: 23 but we preach [d] Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; 24 but unto [e] them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For [f] behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, [g] *are called:* 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, *yea* [h] and the things that are not, that he might bring to nought the things that are: 29 that no flesh

[a] Some ancient authorities read *I give thanks that.* [b] Or, *age* [c] Gr. *thing preached.* [d] Or, *a Messiah* [e] Gr. *the called themselves.* [f] Or, *ye behold* [g] Or, have part therein [h] Many ancient authorities omit *and.*

should glory before God. 30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, [a] and righteousness and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of [b] speech or of wisdom, proclaiming to you the [c] mystery of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my [b] speech and my [d] preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: 5 that your faith should not [e] stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the [f] perfect: yet a wisdom not of this [g] world, nor of the rulers of this [g] world, which are coming to nought: 7 but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: 8 which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: 9 but as it is written,

> Things which eye saw not, and ear heard not,
> And *which* entered not into the heart of man,
> Whatsoever things God prepared for them that love him.

10 [h] But unto us God revealed [i] *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12 But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. 13 Which things also we speak,

[a] Or, *both righteousness and sanctification and redemption* [b] Or, *word* [c] Many ancient authorities read *testimony*. [d] Gr. *thing preached*. [e] Gr. *be*. [f] Or, *full-grown* [g] Or, *age*: and so in ver. 7, 8; but not in ver. 12. [h] Some ancient authorities read *For*. [i] Or, it

not in words which man's wisdom teacheth, but which the Spirit teacheth; [a b] comparing spiritual things with spiritual. [14] Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually [c] judged. [15] But he that is spiritual [d] judgeth all things, and he himself is [c] judged of no man. [16] For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. [2] I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even now are ye able; [3] for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? [4] For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? [5] What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. [6] I planted, Apollos watered; but God gave the increase. [7] So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. [8] Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. [9] For we are God's fellow-workers: ye are God's [e] husbandry, God's building.

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. [11] For other foundation can no man lay than that which is laid, which is Jesus Christ. [12] But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; [13] each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [f] and the fire itself shall prove each man's work of what

[a] Or, *combining* [b] Or, *interpreting spiritual things to spiritual* men [c] Or, *examined* [d] Or, *examineth* [e] Gr. *tilled land.* [f] Or, *and each man's work, of what sort it is, the fire shall prove it.*

sort it is. 14 If any man's work
shall abide which he built
thereon, he shall receive a re-
ward. 15 If any man's work
shall be burned, he shall suf-
fer loss: but he himself shall
be saved; yet so as through
fire.

16 Know ye not that ye are
a [a] temple of God, and *that* the
Spirit of God dwelleth in you?
17 If any man destroyeth the
[a] temple of God, him shall God
destroy; for the [a] temple of God
is holy, [b] which *temple* ye are.

18 Let no man deceive him-
self. If any man thinketh that
he is wise among you in this
[c] world, let him become a fool,
that he may become wise.
19 For the wisdom of this world
is foolishness with God. For it
is written, He that taketh the
wise in their craftiness: 20 and
again, The Lord knoweth the
reasonings of the wise, that they
are vain. 21 Wherefore let no
one glory in men. For all things
are yours; 22 whether Paul, or
Apollos, or Cephas, or the world,
or life, or death, or things pres-
ent, or things to come; all are
yours; 23 and ye are Christ's;
and Christ is God's.

4 Let a man so account of us,
as of ministers of Christ, and
stewards of the mysteries of
God. 2 Here, moreover, it is re-
quired in stewards, that a man
be found faithful. 3 But with
me it is a very small thing that
I should be [d] judged of you, or
of man's [e] judgement: yea, I
[f] judge not mine own self. 4 For
I know nothing against myself;
yet am I not hereby justified:
but he that [g] judgeth me is the
Lord. 5 Wherefore judge noth-
ing before the time, until the
Lord come, who will both bring
to light the hidden things of
darkness, and make manifest
the counsels of the hearts; and
then shall each man have his
praise from God.

6 Now these things, breth-
ren, I have in a figure trans-
ferred to myself and Apollos for
your sakes; that in us ye might
learn not *to go* beyond the things
which are written; that no one
of you be puffed up for the one
against the other. 7 For who
maketh thee to differ? and

[a] Or, *sanctuary* [b] Or, *and such are ye* [c] Or, *age* [d] Or, *examined* [e] Gr. *day.*
[f] Or, *examine* [g] Or, *examineth*

what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you. 9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [a] and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; 13 being defamed, we intreat: we are made as the [b] filth of the world, the offscouring of all things, even until now.

14 I write not these things to shame you, but to admonish you as my beloved children. 15 For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel. 16 I beseech you therefore, be ye imitators of me. 17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. 18 Now some are puffed up, as though I were not coming to you. 19 But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

5 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's wife. 2 And [c] ye are puffed up,

[a] Or, *both to angels and men* [b] Or, *refuse* [c] Or, *are ye puffed up?*

and [a]did not rather mourn, that he that had done this deed might be taken away from among you. 3 For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord [b]Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ: 8 wherefore let us [c]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company with fornicators; 10 [d]not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: 11 but [e]now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. 12 For what have I to do with judging them that are without? Do not ye judge them that are within, 13 whereas them that are without God judgeth? Put away the wicked man from among yourselves.

6 Dare any of you, having a matter against [f]his neighbour, go to law before the unrighteous, and not before the saints? 2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy [g]to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more, things that pertain to this life? 4 If

[a] Or, *did ye not rather mourn, . . . you?* [b] Some ancient authorities omit *Jesus.* [c] Gr. *keep festival.* [d] Or, *not at all* meaning *the fornicators &c.* [e] Or, *as it is, I wrote* [f] Gr. *the other.* [g] Gr. *of the smallest tribunals.*

then ye have [a] to judge things pertaining to this life, [b] do ye set them to judge who are of no account in the church? [5] I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man who shall be able to decide between his brethren, [6] but brother goeth to law with brother, and that before unbelievers? [7] Nay, already it is altogether [c] a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? [8] Nay, but ye yourselves do wrong, and defraud, and that *your* brethren. [9] Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, [10] nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. [11] And such were some of you: but ye [d] were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. [13] Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: [14] and God both raised the Lord, and will raise up us through his power. [15] Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. [16] Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. [17] But he that is joined unto the Lord is one spirit. [18] Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. [19] Or know ye not that your body is a [e] temple of

[a] Gr. *tribunals pertaining to.* [b] Or, *set them . . . . church* [c] Or, *a loss to you* [d] Gr. *washed yourselves.* [e] Or, *sanctuary*

the [a] Holy Ghost which is in you, which ye have from God? and ye are not your own; [20] for ye were bought with a price: glorify God therefore in your body.

7 Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. [2] But, because of fornications, let each man have his own wife, and let each woman have her own husband. [3] Let the husband render unto the wife her due: and likewise also the wife unto the husband. [4] The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. [5] Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. [6] But this I say by way of permission, not of commandment. [7] [b] Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

8 But I say to the unmarried and to widows, It is good for them if they abide even as I. [9] But if they have not continency, let them marry: for it is better to marry than to burn. [10] But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband [11] (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. [12] But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. [13] And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. [14] For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. [15] Yet if the unbelieving departeth, let him depart: the brother

[a] Or, *Holy Spirit*

[b] Many ancient authorities read *For.*

or the sister is not under bondage in such *cases:* but God hath called [a] us in peace. [16] For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? [17] Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. [18] Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. [19] Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. [20] Let each man abide in that calling wherein he was called. [21] Wast thou called being a bondservant? care not for it: [b] but if thou canst become free, use *it* rather. [22] For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. [23] Ye were bought with a price; become not bondservants of men. [24] Brethren, let each man, wherein he was called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. [26] I think therefore that this is good by reason of the present distress, *namely*, that it is good for a man [c] to be as he is. [27] Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. [28] But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. [29] But this I say, brethren, the time [d] is shortened, that henceforth both those that have wives may be as though they had none; [30] and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; [31] and those that use the world, as not [e] abusing

[a] Many ancient authorities read *you.* [b] Or, *nay, even if* [c] Gr. *so to be.* [d] Or, *is shortened henceforth, that both those &c.* [e] Or, *using it to the full*

it: for the fashion of this world passeth away. 32 But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: 33 but he that is married is careful for the things of the world, how he may please his [a] wife. 34 And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit; but she that is married is careful for the things of the world, how she may please her husband. 35 And this I say for your own profit; not that I may cast a [b] snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. 36 But if any man thinketh that he behaveth himself unseemly toward his [c] virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. 37 But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [c] virgin *daughter*, shall do well. 38 So then both he that giveth his own [c] virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better. 39 A wife is bound for so long time as her husband liveth; but if the husband be [d] dead, she is free to be married to whom she will; only in the Lord. 40 But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

8 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love [e] edifieth. 2 If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; 3 but if any man loveth God, the same is known of him. 4 Concerning therefore the eating of things sacrified to idols, we know that no idol is *any-*

[a] Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.* [b] Or, *constraint* Gr. *noose.* [c] Or, *virgin* (omitting daughter) [d] Gr. *fallen asleep.* [e] Gr. *buildeth up.*

thing in the world, and that there is no God but one. [5] For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many: [6] yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. [7] Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. [8] But meat will not commend us to God: neither, if we eat not, [a]are we the worse; nor, if we eat, [b]are we the better. [9] But take heed lest by any means this [c]liberty of yours become a stumblingblock to the weak. [10] For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [d]be emboldened to eat things sacrificed to idols? [11] For [e]through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. [12] And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. [13] Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? [2] If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. [3] My defence to them that examine me is this. [4] Have we no right to eat and to drink? [5] Have we no right to lead about a wife that is a [f]believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? [6] Or I only and Barnabas, have we not a right to forbear working? [7] What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? [8] Do I speak these things after the manner

[a] Gr. *do we lack.* [b] Gr. *do we abound.* [c] Or, *power* [d] Gr. *be builded up.* [e] Gr. *in.* [f] Gr. *sister.*

of men? or saith not the law also the same? [9] For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, [10] or [a] saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. [11] If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? [12] If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. [13] Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? [14] Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. [15] But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. [16] For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. [17] For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. [18] What then is my reward? That when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. [19] For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more. [20] And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; [21] to them that are without law, as without law, not being without law to God, but under law to Christ that I might gain them that are without

[a] Or, *saith he it, as he doubtless doth, for our sake?*

law. 22 To the weak I became
weak, that I might gain the
weak: I am become all things
to all men, that I may by all
means save some. 23 And I do
all things for the gospel's sake,
that I may be a joint partaker
thereof. 24 Know ye not that
they which run in a [a] race run
all, but one receiveth the prize?
Even so run, that ye may at-
tain. 25 And every man that
striveth in the games is tem-
perate in all things. Now they
do it to receive a corruptible
crown; but we an incorruptible.
26 I therefore so run, as not un-
certainly; so [b] fight I, as not
beating the air: 27 but I [c] buffet
my body, and bring it into
bondage: lest by any means,
after that I have preached to
others, I myself should be re-
jected.

10 For I would not, brethren,
have you ignorant, how
that our fathers were all under
the cloud, and all passed through
the sea; 2 and were all baptized
[d] unto Moses in the cloud and
in the sea; 3 and did all eat the
same spiritual meat; 4 and did
all drink the same spiritual
drink; for they drank of a
spiritual rock that followed
them: and the rock was Christ.
5 Howbeit with most of them
God was not well pleased: for
they were overthrown in the
wilderness. 6 Now [e] these things
were our examples, to the in-
tent we should not lust after
evil things, as they also lusted.
7 Neither be ye idolaters, as were
some of them; as it is written,
The people sat down to eat and
drink, and rose up to play.
8 Neither let us commit fornica-
tion, as some of them commit-
ted, and fell in one day three
and twenty thousand. 9 Neither
let us tempt the [f] Lord, as some
of them tempted, and perished
by the serpents. 10 Neither
murmur ye, as some of them
murmured, and perished by the
destroyer. 11 Now these things
happened unto them [g] by way
of example; and they were
written for our admonition, upon
whom the ends of the ages are
come. 12 Wherefore let him that
thinketh he standeth take heed
lest he fall. 13 There hath no

[a] Gr. *race-course.* [b] Gr. *box.* [c] Gr. *bruise.* [d] Gr. *into.* [e] Or, *in these things they became figures of us* [f] Some ancient authorities read *Christ.* [g] Gr. *by way of figure.*

temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not a [a] communion of the blood of Christ? The [b] bread which we break, is it not a [a] communion of the body of Christ? 17 [c] seeing that we, who are many, are one [b] bread, one body: for we all partake [d] of the one [b] bread. 18 Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar? 19 What say I then? that a thing sacrificed to idols is any thing, or that an idol is any thing? 20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [e] devils, and not to God: and I would not that ye should have communion with [e] devils. 21 Ye cannot drink the cup of the Lord, and the cup of [e] devils: ye cannot partake of the table of the Lord, and of the table of [e] devils. 22 Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all things [f] edify not. 24 Let no man seek his own, but *each* his neighbour's *good*. 25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake; 26 for the earth is the Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: 29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? 30 [g] If I by grace partake, why am I evil spoken of for that

[a] Or, *participation in* [b] Or, *loaf* [c] Or, *seeing that there is one bread, we, who are many, are one body* [d] Gr. *from.* [e] Gr. *demons.* [f] Or, *build not up.* [g] Or, *If I partake with thankfulness*

for which I give thanks? [31] Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. [32] Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: [33] even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

11 [1] Be ye imitators of me, even as I also am of Christ.

[2] Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. [3] But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. [4] Every man praying or prophesying, having his head covered, dishonoureth his head. [5] But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. [6] For if a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled. [7] For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. [8] For the man is not of the woman; but the woman of the man: [9] for neither was the man created for the woman; but the woman for the man: [10] For this cause ought the woman to [a] have *a sign of* authority on her head, because of the angels. [11] Howbeit neither is the woman without the man, nor the man without the woman, in the Lord. [12] For as the woman is of the man, so is the man also by the woman; but all things are of God. [13] Judge ye [b] in yourselves: is it seemly that a woman pray unto God unveiled? [14] Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him? [15] But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. [16] But if any man seemeth to be contentious, we have no such

[a] Or, *have authority over*

[b] Or, *among*

custom, neither the churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. 18 For first of all, when ye come together [a] in the church, I hear that [b] divisions exist among you; and I partly believe it. 19 For there must be also [c] heresies among you, that they which are approved may be made manifest among you. 20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: 21 for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the [d] church of God, and put them to shame that [e] have not? What shall I say to you? [f] shall I praise you in this? I praise you not. 23 For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which [g] is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new [h] covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. 29 For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [i] discern not the body. 30 For this cause many among you are weak and sickly, and not a few sleep. 31 But if we [j] discerned ourselves, we should not be judged. 32 But [k] when we are judged, we are chastened of the Lord, that we may not be condemned with the

[a] Or, *in congregation* [b] Gr. *schisms.* [c] Or, *factions* [d] Or, *congregation* [e] Or, *have nothing* [f] Or, *shall I praise you? In this I praise you not.* [g] Many ancient authorities read *is broken for you.* [h] Or, *testament* [i] Gr. *discriminate.* [j] Gr. *discriminated.* [k] Or, *when we are judged of the Lord, we are chastened*

world. [33] Wherefore, my brethren, when ye come together to eat, wait one for another. [34] If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

12 Now concerning spiritual *gifts*, brethren, I would not have you ignorant. [2] Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. [3] Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit. [5] And there are diversities of ministrations, and the same Lord. [6] And there are diversities of workings, but the same God, who worketh all things in all. [7] But to each one is given the manifestation of the Spirit to profit withal. [8] For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: [9] to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; [10] and to another workings of [a] miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: [11] but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. [13] For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. [14] For the body is not one member, but many. [15] If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. [16] And if the ear shall say, Because I am not the eye, I am not of the body;

[a] Gr. *powers.*

it is not therefore not of the body. 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members each one of them in the body, even as it pleased him. 19 And if they were all one member, where were the body? 20 But now they are many members, but one body. 21 And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. 22 Nay, much rather, those members of the body which seem to be more feeble are necessary: 23 and those *parts* of the body, which we think to be less honourable, upon these we [a] bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; 24 whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked; 25 that there should be no schism in the body; but *that* the members should have the same care one for another. 26 And whether one member suffereth, all the members suffer with it; or *one* member is [b] honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and [c] severally members thereof. 28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [d] miracles, then gifts of healings, helps, [e] governments, *divers* kinds of tongues. 29 Are all apostles? are all prophets? are all teachers? are all *workers of* [d] miracles? 30 have all gifts of healings? do all speak with tongues? do all interpret? 31 But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

13 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And

[a] Or, *put on* [b] Or, *glorified* [c] Or, *members each in his part* [d] Gr. *powers.* [e] Or, *wise counsels*

if I bestow all my goods to feed *the poor*, and if I give my body [a] to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 [b] beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. 9 For we know in part, and we prophesy in part: 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, [c] darkly; but then face to face: now I know in part; but then shall I [d] know even as also I have been [e] known. 13 But now abideth faith, hope, love, these three; [f] and the [g] greatest of these is love.

14 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy. 2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [h] understandeth; but in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men edification, and comfort, and consolation. 4 He that speaketh in a tongue [i] edifieth himself; but he that prophesieth [i] edifieth the church. 5 Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you

[a] Many ancient authorities read *that I may glory.* [b] Or, *covereth* [c] Gr. *in a riddle.* [d] Gr. *know fully.* [e] Gr. *known fully.* [f] Or, *but greater than these* [g] Gr. *greater.* [h] Gr. *heareth.* [i] Gr. *buildeth up.*

either by way of revelation, or of knowledge, or of prophesying, or of teaching? 7 Even things without life, giving a voice, whether pipe or harp, if if they give not a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain voice, who shall prepare himself for war? 9 So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. 10 There are, it may be, so many kinds of voices in the world, and [a] no *kind* is without signification. 11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian [b] unto me. 12 So also ye, since ye are zealous of [c] spiritual *gifts*, seek that ye may abound unto the edifying of the church. 13 Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else if thou bless with the spirit, how shall he that filleth the place of [d] the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? 17 For thou verily givest thanks well, but the other is not [e] edified. 18 I thank God, I speak with tongues more than you all: 19 howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be [f] men. 21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to the unbelieving:

[a] Or, *nothing is without voice gifts*: and so in ver. 23, 24. [b] Or, *in my case* [c] Gr. *spirits.* [d] Or, *him that is without* [e] Gr. *builded up.* [f] Gr. *of full age.*

but prophesying *is for a sign*, not to the unbelieving, but to them that believe. 23 If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? 24 But if all prophesy, and there come in one unbelieving or unlearned, he is [a] reproved by all, he is judged by all; 25 the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [b] among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. 27 If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret: 28 but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 And let the prophets speak *by* two or three, and let the others [c] discern. 30 But if a revelation be made to another sitting by, let the first keep silence. 31 For ye all can prophesy one by one, that all may learn, and all may be [d] comforted; 32 and the spirits of the prophets are subject to the prophets; 33 for God is not *a God* of confusion, but of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. 35 And if they would learn any thing, let them ask their own husbands at home; for it is shameful for a woman to speak in the church. 36 What? was it from you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 38 [e] But if any man is ignorant, let him be ignorant.

[a] Or, *convicted* [b] Or, *in* [c] Gr. *discriminate.* [d] Or, *exhorted* [e] Many ancient authorities read *But if any man knoweth not, he is not known.*

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. 40 But let all things be done decently and in order.

15 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, 2 by which also ye are [a] saved; *I make known, I say,* [b] in what words I preached it unto you, if ye hold it fast, except ye believed [c] in vain. 3 For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures; 5 and that he appeared to Cephas; then to the twelve; 6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; 7 then to all the apostles; 8 and last of all, as unto one born out of due time, he appeared to me also. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [d] vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither hath Christ been raised: 14 and if Christ hath not been raised, then is our preaching [d] vain, [e] your faith also is [d] vain. 15 Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [f] Christ: whom he raised not up, if so be that the dead are not raised. 16 For if the dead are not raised, neither hath Christ been raised: 17 and if Christ hath not been

[a] Or, *saved, if ye hold fast what I preached unto you, except &c.* [b] Gr. *with what word.* [c] Or, *without cause* [d] Or, *void* [e] Some ancient authorities read *our.* [f] Gr. *the Christ.*

raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ have perished. 19 [a] If in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep. 21 For since by man *came* death, by man *came* also the resurrection of the dead. 22 For as in Adam all die, so also in [b] Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his [c] coming. 24 Then *cometh* the end, when he shall deliver up the kingdom to [d] God, even the Father; when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 27 For, He put all things in subjection under his feet. [e] But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. 28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? 30 why do we also stand in jeopardy every hour? 31 I protest by [f] that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I fought with beasts at Ephesus, [g] what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. 33 Be not deceived: Evil company doth corrupt good manners. 34 [h] Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

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[a] Or, *If we have only hoped in Christ in this life* [b] Gr. *the Christ.* [c] Gr. *presence.* [d] Gr. *the God and Father.* [e] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when,* I say, *all things &c.* [f] Or, *your glorying* [g] Or, *What doth it profit me, if the dead are not raised? Let us eat &c.* [h] Gr. *Awake out of drunkenness righteously.*

35 But some one will say, How
are the dead raised? and with
what manner of body do they
come? 36 Thou foolish one, that
which thou thyself sowest is
not quickened, except it die:
37 and that which thou sowest,
thou sowest not the body that
shall be, but a bare grain, it
may chance of wheat, or of some
other kind; 38 but God giveth
it a body even as it pleased
him, and to each seed a body
of its own. 39 All flesh is not
the same flesh: but there is one
flesh of men, and another flesh
of beasts, and another flesh of
birds, and another of fishes.
40 There are also celestial bodies,
and bodies terrestrial: but the
glory of the celestial is one, and
the *glory* of the terrestrial is
another. 41 There is one glory
of the sun, and another glory of
the moon, and another glory of
the stars; for one star differeth
from another star in glory.
42 So also is the resurrection of
the dead. It is sown in cor-
ruption; it is raised in incor-
ruption: 43 it is sown in dis-
honour; it is raised in glory:
it is sown in weakness; it is
raised in power: 44 it is sown a
natural body; it is raised a
spiritual body. If there is a
natural body, there is also a
spiritual *body*. 45 So also it is
written, The first man Adam
became a living soul. The last
Adam *became* a life-giving
spirit. 46 Howbeit that is not
first which is spiritual, but that
which is natural; then that
which is spiritual. 47 The first
man is of the earth, earthy: the
second man is of heaven. 48 As
is the earthy, such are they
also that are earthy: and as is
the heavenly, such are they also
that are heavenly. 49 And as
we have borne the image of the
earthy, [a] we shall also bear the
image of the heavenly.

50 Now this I say, brethren,
that flesh and blood cannot in-
herit the kingdom of God;
neither doth corruption inherit
incorruption. 51 Behold, I tell
you a mystery: We shall not
all sleep, but we shall all be
changed, 52 in a moment, in the
twinkling of an eye, at the last
trump: for the trumpet shall

[a] Many ancient authorities read *let us also bear*.

sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when [a] this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up [b] in victory. 55 O death, where is thy victory? O death, where is thy sting? 56 The sting of death is sin; and the power of sin is the law: 57 but thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [c] vain in the Lord.

16 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. 2 Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. 3 And when I arrive, [d] whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: 4 and if it be meet for me to go also, they shall go with me. 5 But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; 6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. 7 For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost; 9 for a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: 11 let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. 12 But as touching Apollos the brother, I be-

[a] Many ancient authorities omit *this corruptible shall have put on incorruption, and.* [b] Or, *victoriously* [c] Or, *void* [d] Or, *whomsoever ye shall approve, them will I send with letters*

sought him much to come unto you with the brethren: and it was not at all [a] *his* will to come now; but he will come when he shall have opportunity.

13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), 16 that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. 17 And I rejoice at the [b] coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. 18 For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. 20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand. 22 If any man loveth not the Lord, let him be anathema. [c] Maran atha. 23 The grace of the Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

[a] Or. God's *will that he should come now* [b] Gr. *presence.* [c] That is, *Our Lord cometh.*

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [a] our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: [2] Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; [4] who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. [5] For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. [6] But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: [7] and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. [8] For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: [9] [b] yea, we ourselves have had the [c] answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: [10] who delivered us out of so great a death, and will deliver: on whom we have [d] set our hope that he will also still deliver us; [11] ye also helping

[a] Gr. *the brother.* [b] Or, *but we ourselves* [c] Or, *sentence* [d] Some ancient authorities read *set our hope; and still will he deliver us.*

together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to youward. 13 For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: 14 as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before unto you, that ye might have a second [a] benefit; 16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. 17 When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? 18 But as God is faithful, our word toward you is not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you [b] by us, *even* [b] by me and Silvanus and Timothy, was not yea and nay, but in him is yea. 20 For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. 21 Now he that stablisheth us with you [c] in Christ, and anointed us, is God; 22 [d] who also sealed us, and gave *us* the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth. 24 Not that we have lordship over your faith, but are helpers of your joy: for 2 by [e] faith ye stand. 1 [f] But I determined this for myself, that I would not come again to you with sorrow. 2 For if I make you sorry, who then is

[a] Or, *grace* Some ancient authorities read *joy.* [b] Gr. *through.* [c] Gr. *into.* [d] Or *seeing that he both sealed us* [e] Or, *your faith* [f] Some ancient authorities read *For.*

he that maketh me glad, but he that is made sorry by me? 3 And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. 6 Sufficient to such a one is this punishment which was *inflicted* by [a] the many; 7 so that contrariwise ye should [b] rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. 8 Wherefore I beseech you to confirm *your* love toward him. 9 For to this end also did I write, that I might know the proof of you, [c] whether ye are obedient in all things. 10 But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven it* in the [d] person of Christ; 11 that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the Gospel of Christ, and when a door was opened unto me in the Lord, 13 I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. 14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. 15 For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; 16 to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? 17 For we are not as the many, [e] corrupting the word of God:

[a] Gr. *the more.* [b] Some ancient authorities omit *rather.* [c] Some ancient authorities read *whereby.* [d] Or, *presence* [e] Or, *making merchandise of the word of God*

but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? [2] Ye are our epistle, written in our hearts, known and read of all men; [3] being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. [4] And such confidence have we through Christ to God-ward: [5] not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is from God; [6] who also made us sufficient as ministers of a new [a] covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. [7] But if the ministration of death, [b] written, *and* engraven on stones, came [c] with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [d] was passing away: [8] how shall not rather the ministration of the spirit be with glory? [9] [e] For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. [10] For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. [11] For if that which [f] passeth away *was* [g] with glory, much more that which remaineth *is* in glory.

12 Having therefore such a hope, we use great boldness of speech, [13] and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [h] on the end of that which [d] was passing away: [14] but their [i] minds were hardened: for until this very day at the reading of the old [a] covenant the same veil [j] remaineth unlifted; which *veil* is done away in Christ. [15] But unto this day, whensoever Moses

[a] Or, *testament* [b] Gr. *in letters.* [c] Gr. *in.* [d] Or, *was being done away* [e] Many ancient authorities read *For if to the ministration of condemnation there is glory.* [f] Or, *is being done away* [g] Gr. *through.* [h] Or, *unto* [i] Gr. *thoughts.* [j] Or, *remaineth, it not being revealed that it is done away*

is read, a veil lieth upon their heart. 16 But whensoever [a] it shall turn to the Lord, the veil is taken away. 17 Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty. 18 But we all, with unveiled face [b] reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [c] the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we obtained mercy, we faint not: 2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But and if our gospel is veiled, it is veiled in them that are perishing: 4 in whom the god of this [d] world hath blinded the [e] minds of the unbelieving, [f] that the [g] light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them.* 5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your [h] servants [i] for Jesus' sake. 6 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [g] light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; 8 *we are* pressed on every side, yet not straitened; perplexed, yet not unto despair; 9 pursued, yet not [j] forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the [k] dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 12 So then death worketh in us, but life in you. 13 But having the same spirit of faith, according to that which is written, I believed, and there-

[a] Or, *a man shall turn* [b] Or, *beholding as in a mirror* [c] Or, *the Spirit* which is *the Lord*
[d] Or, *age* [e] Gr. *thoughts.* [f] Or, *that they should not see the light . . . . image of God*
[g] Gr. *illumination.* [h] Gr. *bond-servants.* [i] Some ancient authorities read *through Jesus.*
[j] Or, *left behind* [k] Gr. *putting to death.*

fore did I speak; we also believe, and therefore also we speak; 14 knowing that he which raised up [a] the Lord Jesus shall raise up us also with Jesus, and shall present us with you. 15 For all things *are* for your sakes, that the grace, being multiplied through [b] the many, may cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 For we know that if the earthly house of our [c] tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For indeed we that are in this [c] tabernacle do groan, [d] being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. 5 Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. 6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord 7 (for we walk by faith, not by [e] sight); 8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 9 Wherefore also we [f] make it our aim, whether at home or absent, to be well-pleasing unto him. 10 For we must all be made manifest before the judgement-seat of Christ; that each one may re-

[a] Some ancient authorities omit *the Lord.* [b] Gr. *the more.* [c] Or, *bodily frame* [d] Or, *being burdened, in that we would not be unclothed, but would be clothed upon* [e] Gr. *appearance.* [f] Gr. *are ambitious.*

ceive the things *done* [a] in the body, according to what he hath done, whether *it be* good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. 12 We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. 13 For whether we [b] are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. 14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; 15 and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. 16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. 17 Wherefore if any man is in Christ, [c] *he is* a new creature: the old things are passed away; behold, they are become new. 18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [d] committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. 21 Him who knew no sin he made *to be* sin on our behalf; that we might become the right-

6 eousness of God in him. 1 And working together *with him* we intreat also that ye receive not the grace of God in vain 2 (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:

behold, now is the acceptable

[a] Gr. *through.* [b] Or, *were* [c] Or, there is *a new creation* [d] Or, *placed in us*

time; behold, now is the day of salvation): [3] giving no occasion of stumbling in any thing, that our ministration be not blamed; [4] but in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, [5] in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; [6] in pureness, in knowledge, in longsuffering, in kindness, in the [a] Holy Ghost, in love unfeigned, [7] in the word of truth, in the power of God; [b] by the armour of righteousness on the right hand and on the left, [8] by glory and dishonour, by evil report and good report; as deceivers, and *yet* true; [9] as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed; [10] as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 Our mouth is open unto you, O Corinthians, our heart is enlarged. [12] Ye are not straitened in us, but ye are straitened in your own affections. [13] Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? [15] And what concord hath Christ with [c] Belial? or what portion hath a believer with an unbeliever? [16] And what agreement hath a [d] temple of God with idols? for we are a [d] temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. [17] Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
[18] And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

7 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of

[a] Or, *Holy Spirit*: and so throughout this book. [b] Gr. *through*. [c] Gr. *Beliar*. [d] Or, *sanctuary*

flesh and spirit, perfecting holiness in the fear of God.

2 [a] Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. [3] I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together. [4] Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. [6] Nevertheless he that comforteth the lowly, *even* God, comforted us by the [b] coming of Titus: [7] and not by his [b] coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. [8] For though I made you sorry with my epistle, I do not regret it, though I did regret; [c] for I see that that epistle made you sorry, though but for a season. [9] Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. [10] For godly sorrow worketh repentance [d] unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death. [11] For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to be pure in the matter. [12] So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. [13] Therefore we have been comforted: and in our comfort we

[a] Gr. *Make room for us.* [b] Gr. *presence.* [c] Some ancient authorities omit *for.* [d] Or, *unto a salvation which bringeth no regret*

joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. [14] For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. [15] And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. [16] I rejoice that in every thing I am of good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; [2] how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their [a] liberality. [3] For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, [4] beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: [5] and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God. [6] Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. [7] But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [b] your love to us, *see* that ye abound in this grace also. [8] I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. [9] For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. [10] And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. [11] But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion

[a] Gr. *singleness.* [b] Some ancient authorities read *our love to you.*

also out of your ability. [12] For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not. [13] For *I say* not *this*, that others may be eased, *and* ye distressed: but by equality; [14] your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality: [15] as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus. [17] For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. [18] And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches, [19] and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: [20] avoiding this, that any man should blame us in *the matter of* this bounty which is ministered by us: [21] for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. [22] And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you. [23] Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [a] messengers of the churches, *they are* the glory of Christ. [24] [b] Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

9 For as touching the ministering to the saints, it is superfluous for me to write to you: [2] for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [c] your zeal hath

[a] Gr. *apostles.* [b] Or, *Shew ye therefore in the face . . . on your behalf unto them.* [c] Or, *emulation of you*

stirred up [a] very many of them. 3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: 4 lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. 5 I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised [b] bounty, that the same might be ready, as a matter of bounty, and not of [c] extortion.

6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth [d] bountifully shall reap also [d] bountifully. 7 *Let* each man *do* according as he hath purposed in his heart; not [e] grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work; 9 as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: 11 ye being enriched in everything unto all [f] liberality, which worketh through us thanksgiving to God. 12 For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; 13 seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [f] liberality of *your* contribution unto them and unto all; 14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. 15 Thanks be to God for his unspeakable gift.

[a] Gr. *the more part.* [b] Gr. *blessing.* [c] Or, *covetousness* [d] Gr. *with blessings.* [e] Gr. *of sorrow.* [f] Gr. *singleness.*

10 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: [2] yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. [3] For though we walk in the flesh, we do not war according to the flesh [4] (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); [5] casting down [a] imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; [6] and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. [7] [b] Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. [8] For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: [9] that I may not seem as if I would terrify you by my letters. [10] For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. [11] Let such a one reckon this, that, what we are in word by letters when we are absent, such *are* *we* also in deed when we are present. [12] For we are not bold [c] to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. [13] But we will not glory beyond *our* measure, but according to the measure of the [d] province which God apportioned to us as a measure, to reach even unto you. [14] For we stretch not ourselves overmuch, as though we reached not unto you: for

[a] Or, *reasonings* [b] Or, *Do ye look . . . face?* [c] Gr. *to judge ourselves among, or to judge ourselves with.* [d] Or, *limit* Gr. *measuring-rod.*

we [a] came even as far as unto you in the gospel of Christ: [15] not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [b] province unto *further* abundance, [16] so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's [b] province in regard of things ready to our hand. [17] But he that glorieth, let him glory in the Lord. [18] For not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would that ye could bear with me in a little foolishness: [c] nay indeed bear with me. [2] For I am jealous over you with [d] a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. [3] But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [e] minds should be corrupted from the simplicity and the purity that is toward Christ. [4] For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. [5] For I reckon that I am not a whit behind [f] the very chiefest apostles. [6] But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to youward. [7] Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? [8] I robbed other churches, taking wages *of them* that I might minister unto you; [9] and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*. [10] As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.

[a] Or, *were the first to come* [b] Or, *limit* Gr. *measuring-rod.* [c] Or, *but indeed ye do bear with me.*
[d] Gr. *a jealousy of God.* [e] Gr. *thoughts.* [f] Or, *those preeminent apostles*

11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off [a] occasion from them which desire an occasion; that wherein they glory, they may be found even as we. 13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. 14 And no marvel; for even Satan fashioneth himself into an angel of light. 15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. 17 That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye bear with the foolish gladly, being wise *yourselves*. 20 For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. 21 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. 24 Of the Jews five times received I forty *stripes* save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; 26 *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [b] countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; 27 *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

[a] Gr. *the occasion of them.*

[b] Gr. *race.*

28 [a] Beside those things that are
without, there is that which
presseth upon me daily, anxiety
for all the churches. 29 Who is
weak, and I am not weak? who
is made to stumble, and I burn
not? 30 If I must needs glory,
I will glory of the things that
concern my weakness. 31 The
God and Father of the Lord
Jesus, he who is blessed [b] for
evermore, knoweth that I lie
not. 32 In Damascus the gov-
ernor under Aretas the king
guarded the city of the Da-
mascenes, in order to take
me: 33 and through a window
was I let down in a basket
by the wall, and escaped his
hands.

12 [c] I MUST needs glory, though
it is not expedient; but I
will come to visions and revela-
tions of the Lord. 2 I know a
man in Christ, fourteen years
ago (whether in the body, I
know not; or whether out of
the body, I know not; God
knoweth), such a one caught up
even to the third heaven. 3 And
I know such a man (whether in
the body, or apart from the
body, I know not; God know-
eth), 4 how that he was caught
up into Paradise, and heard un-
speakable words, which it is not
lawful for a man to utter. 5 On
behalf of such a one will I
glory: but on mine own behalf
I will not glory, save in *my*
weaknesses. 6 For if I should
desire to glory, I shall not be
foolish; for I shall speak the
truth: but I forbear, lest any
man should account of me above
that which he seeth me *to be*,
or heareth from me. 7 And by
reason of the exceeding great-
ness of the revelations—where-
fore, that I should not be exalted
overmuch, there was given to
me a [d] thorn in the flesh, a mes-
senger of Satan to buffet me,
that I should not be exalted
overmuch. 8 Concerning this
thing I besought the Lord thrice,
that it might depart from me.
9 And he hath said unto me,
My grace is sufficient for thee:
for *my* power is made perfect in
weakness. Most gladly there-
fore will I rather glory in my

[a] Or, *Beside the things which I omit* Or, *Beside the things that come out of course* [b] Gr. *unto the ages.* [c] Some ancient authorities read *Now to glory is not expedient, but I will come &c.* [d] Or, *stake*

weaknesses, that the strength of Christ may [a] rest upon me. [10] Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [b] the very chiefest apostles, though I am nothing. [12] Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [c] mighty works. [13] For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. [15] And I will most gladly spend and be [d] spent for your souls. If I love you more abundantly, am I loved the less? [16] But be it so, I did not myself burden you: but, being crafty, I caught you with guile. [17] Did I take advantage of you by any one of them whom I have sent unto you? [18] I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 [e] Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. [20] For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, [f] tumults; [21] lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the

[a] Or, *cover me* Gr. *spread a tabernacle over me.* [b] Or, *those preeminent apostles* [c] Gr. *powers.* [d] Gr. *spent out.* [e] Or, *Think ye . . . you?* [f] Or, *disorders*

uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. 2 I have said [a] beforehand, and I do say [a] beforehand, [b] as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; 3 seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: 4 for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [c] in him, but we shall live with him through the power of God toward you. 5 Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. 6 But I hope that ye shall know that we are not reprobate. 7 Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [d] though we be as reprobate. 8 For we can do nothing against the truth, but for the truth. 9 For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. 10 For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, [e] farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. 12 Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

[a] Or, *plainly* [b] Or, *as if I were present the second time, even though I am now absent* [c] Many ancient authorities read *with.* [d] Gr. *and that.* [e] Or, *rejoice: be perfected*

THE EPISTLE OF PAUL TO THE GALATIANS.

1 Paul, an apostle (not from men, neither through [a] man, but through Jesus Christ, and God the Father, who raised him from the dead), 2 and all the brethren which are with me, unto the churches of Galatia: 3 Grace to you and peace [b] from God the Father, and our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us out of this present evil [c] world, according to the will of our God and Father: 5 to whom *be* the glory [d] for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another *gospel:* only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach [e] unto you any gospel [f] other than that which we preached unto you, let him be anathema. 9 As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. 10 For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not not be a [g] servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. 12 For neither did I receive it from [a] man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. 13 For ye have heard of my manner of life in time past in the Jews' religion,

[a] Or, *a man* [b] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.* [c] Or, *age* [d] Gr. *unto the ages of the ages.* [e] Some ancient authorities omit *unto you.* [f] Or, *contrary to that* [g] Gr. *bond-servant.*

how that beyond measure I persecuted the church of God, and made havock of it: 14 and I advanced in the Jews' religion beyond many of mine own age [a] among my countrymen, being more exceedingly zealous for the traditions of my fathers. 15 But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, 16 to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: 17 neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

18 Then after three years I went up to Jerusalem to [b] visit Cephas, and tarried with him fifteen days. 19 But other of the apostles saw I none, [c] save James the Lord's brother. 20 Now touching the things which I write unto you, behold before God, I lie not. 21 Then I came into the regions of Syria and Cilicia. 22 And I was still unknown by face unto the churches of Judæa which were in Christ: 23 but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; 24 and they glorified God in me.

2 Then [d] after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. 2 And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [e] were of repute, lest by any means I should be running, or had run, in vain. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised: 4 [f] and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.

[a] Gr. *in my race.* [b] Or, *become acquainted with* [c] Or, *but only* [d] Or, *in the course of*
[e] Or, *are* [f] Or, *but* it was *because of*

6 But from those who [a] were reputed to be somewhat ([b] whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me: 7 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision 8 (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); 9 and when they perceived the grace that was given unto me, James and Cephas and John, they who [a] were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; 10 only *they would* that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. 12 For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. 13 And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? 15 We being Jews by nature, and not sinners of the Gentiles, 16 yet knowing that a man is not justified by [c] the works of the law, [d] save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of

[a] Or, *are* [b] Or, *what they once were* [c] Or, *works of law* [d] Or, *but only*

sin? God forbid. 18 For if I build up again those things which I destroyed, I prove myself a transgressor. 19 For I through [a] the law died unto [a] the law, that I might live unto God. 20 I have been crucified with Christ; [b] yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. 21 I do not make void the grace of God: for if righteousness is through [a] the law, then Christ died for nought.

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? 2 This only would I learn from you, Received ye the Spirit by [c] the works of the law, or by the [d] hearing of faith? 3 Are ye so foolish? having begun in the Spirit, [e] are ye now perfected in the flesh? 4 Did ye suffer so many things in vain? if it be indeed in vain. 5 He therefore that supplieth to you the Spirit, and worketh [f] miracles [g] among you, *doeth he it* by [c] the works of the law, or by the [d] hearing of faith? 6 Even as Abraham believed God, and it was reckoned unto him for righteousness. 7 [h] Know therefore that they which be of faith, the same are sons of Abraham. 8 And the scripture, foreseeing that God [i] would justify the [j] Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. 9 So then they which be of faith are blessed with the faithful Abraham. 10 For as many as are of [c] the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. 11 Now that no man is justified [k] by the law in the sight of God, is evident: for, The righteous shall live by faith; 12 and the law is not of faith; but, He that doeth them shall live in them. 13 Christ redeemed us from the curse of

[a] Or, *law* [b] Or, *and it is no longer I that live, but Christ &c.* [c] Or, *works of law* [d] Or, *message* [e] Or, *do ye now make an end in the flesh?* [f] Gr. *powers.* [g] Or, *in* [h] Or, *Ye perceive* [i] Gr. *justifieth.* [j] Gr. *nations.* [k] Gr. *in.*

the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: [14] that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: Though it be but a man's [a] covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. [16] Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. [17] Now this I say; A [a] covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. [18] For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. [19] What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator. [20] Now a mediator is not *a mediator* of one; but God is one. [21] Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. [22] Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before [b] faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. [24] So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. [25] But now that faith is come, we are no longer under a tutor. [26] For ye are all sons of God, through faith, in Christ Jesus. [27] For as many of you as were baptized into Christ did put on Christ. [28] There can be neither Jew nor Greek, there can be neither bond nor

[a] Or, *testament*

[b] Or, *the faith*

free, there can be no male and female: for ye are all one *man* in Christ Jesus. [29] And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; [2] but is under guardians and stewards until the term appointed of the father. [3] So we also, when we were children, were held in bondage under the [a] rudiments of the world: [4] but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, [5] that he might redeem them which were under the law, that we might receive the adoption of sons. [6] And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. [7] So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods: [9] but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [a] rudiments, whereunto ye desire to be in bondage over again? [10] Ye observe days, and months, and seasons, and years. [11] I am afraid of you, lest by any means I have bestowed labour upon you in vain.

12 I beseech you, brethren, be as I *am*, for I *am* as ye *are*. Ye did me no wrong: [13] but ye know that because of an infirmity of the flesh I preached the gospel unto you the [b] first time: [14] and that which was a temptation to you in my flesh ye despised not, nor [c] rejected; but ye received me as an angel of God, *even* as Christ Jesus. [15] Where then is that gratulation [d] of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. [16] So then am I become your enemy, because [e] I tell you the truth? [17] They zealously seek you in no good way; nay, they desire to shut you out, that ye

[a] Or, *elements* [b] Gr. *former.* [c] Gr. *spat out.* [d] Or, *of yours* [e] Or, *deal truly with you*

may seek them. 18 But it is good to be zealously sought in a good matter at all times, and not only when I am present with you. 19 My little children, of whom I am again in travail until Christ be formed in you, 20 yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. 23 Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born* through promise. 24 Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. 25 [a] Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. 26 But the Jerusalem that is above is free, which is our mother. 27 For it is written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her which hath the husband.

28 Now [b] we, brethren, as Isaac was, are children of promise. 29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so it is now. 30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. 31 Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

5 [c] With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. 3 Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. 4 Ye are

[a] Many ancient authorities read *For Sinai is a mountain in Arabia.* [b] Many ancient authorities read *ye.* [c] Or, *For freedom*

[a] severed from Christ, ye who would be justified by the law; ye are fallen away from grace. [5] For we through the Spirit by faith wait for the hope of righteousness. [6] For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith [b] working through love. [7] Ye were running well; who did hinder you that ye should not obey the truth? [8] This persuasion *came* not of him that calleth you. [9] A little leaven leaveneth the whole lump. [10] I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be. [11] But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. [12] I would that they which unsettle you would even [c] cut themselves off.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another. [14] For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. [15] But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. [18] But if ye are led by the Spirit, ye are not under the law. [19] Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, [20] idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, [d] heresies, [21] envyings, drunkenness, revellings, and such like: of the which I [e] forewarn you, even as I did [e] forewarn you, that they which practise such things shall not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithful-

[a] Gr. *brought to nought.* [b] Or, *wrought* [c] Or, *mutilate themselves* [d] Or, *parties*
[e] Or, *tell you plainly*

ness, [23] meekness, [a] temperance: against such there is no law. [24] And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk. [26] Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. [2] Bear ye one another's burdens, and so fulfil the law of Christ. [3] For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. [4] But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of [b] his neighbour. [5] For each man shall bear his own [c] burden.

6 But let him that is taught in the word communicate unto him that teacheth in all good things. [7] Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. [8] For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. [9] And let us not be weary in well-doing: for in due season we shall reap, if we faint not. [10] So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I [d] have written unto you with mine own hand. [12] As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [e] for the cross of Christ. [13] For not even they who [f] receive circumcision do themselves keep [g] the law; but they desire to have you circumcised, that they may glory in your flesh. [14] But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [h] which the world hath been crucified unto

[a] Or, *self-control* [b] Gr. *the other.* [c] Or, *load* [d] Or, *write* [e] Or, *by reason of*
[f] Some ancient authorities read *have been circumcised.* [g] Or, *a law* [h] Or, *whom*

me, and I unto the world.
15 For neither is circumcision
any thing, nor uncircumcision,
but a new [a] creature. 16 And as
many as shall walk by this rule,
peace *be* upon them, and mercy,
and upon the Israel of God.

17 From henceforth let no
man trouble me: for I bear
branded on my body the marks
of Jesus.

18 The grace of our Lord
Jesus Christ be with your
spirit, brethren. Amen.

[a] Or, *creation*

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

1 Paul, an apostle of Christ Jesus through the will of God, to the saints which are [a] at Ephesus, and the faithful in Christ Jesus: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: 4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before [b] him in love: 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, [c] which he freely bestowed on us in the Beloved: 7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 [d] which he made to abound toward us in all wisdom and prudence, 9 having made known unto us the mystery of his will, according to his good pleasure which he purposed in him 10 unto a dispensation of the fulness of the [e] times, to sum up all things in Christ, the things [f] in the heavens, and the things upon the earth; in him, *I say*, 11 in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; 12 to the end that we should be unto the praise of his glory, we who [g] had before hoped in Christ: 13 in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of

[a] Some very ancient authorities omit *at Ephesus.* [b] Or, *him: having in love foreordained us* [c] Or, *wherewith he endued us* [d] Or, *wherewith he abounded* [e] Gr. *seasons.* [f] Gr. *upon.* [g] Or, *have*

promise, [14] which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in the Lord Jesus which is [a] among you, and [b] which *ye shew* toward all the saints, [16] cease not to give thanks for you, making mention *of you* in my prayers; [17] that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; [18] having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, [19] and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might [20] which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, [21] far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [c] world, but also in that which is to come: [22] and he put all things in subjection under his feet, and gave him to be head over all things to the church, [23] which is his body, the fulness of him that filleth all in all.

2 And you *did he quicken*, when ye were dead through your trespasses and sins, [2] wherein aforetime ye walked according to the [d] course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; [3] among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [e] mind, and were by nature children of wrath, even as the rest: — [4] but God, being rich in mercy, for his great love wherewith he loved us, [5] even when we were dead through our trespasses, quickened us together [f] with Christ (by grace have ye been saved), [6] and raised us up with him, and made us to sit with him in the heavenly

[a] Or, *in thoughts.* [b] Many ancient authorities insert *the love.* [c] Or, *age* [d] Gr. *age.* [e] Gr. [f] Some ancient authorities read *in Christ.*

places, in Christ Jesus: [7] that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus: [8] for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God: [9] not of works, that no man should glory. [10] For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; [12] that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. [13] But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. [14] For he is our peace, who made both one, and brake down the middle wall of partition, [15] having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; [16] and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: [17] and he came and [a] preached peace to you that were far off, and peace to them that were nigh: [18] for through him we both have our access in one Spirit unto the Father. [19] So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, [20] being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; [21] in whom [b] each several building, fitly framed together, groweth into a holy [c] temple in the Lord; [22] in whom ye also are builded together [d] for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—[2] if so be that ye have heard of the

[a] Gr. *preached good tidings of peace.* [b] Gr. *every building.* [c] Or, *sanctuary* [d] Gr. *into.*

[a] dispensation of that grace of God which was given me to you-ward; [3] how that by revelation was made known unto me the mystery, as I wrote afore in few words, [4] whereby, when ye read, ye can perceive my understanding in the mystery of Christ; [5] which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; [6] *to wit:* that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, [7] whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. [8] Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; [9] and to [b] make all men see what is the [a] dispensation of the mystery which from all ages hath been hid in God who created all things; [10] to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, [11] according to the [c] eternal purpose which he purposed in Christ Jesus our Lord: [12] in whom we have boldness and access in confidence through [d] our faith in him. [13] Wherefore I ask that [e] ye faint not at my tribulations for you, which [f] are your glory.

14 For this cause I bow my knees unto the Father, [15] from whom every [g] family in heaven and on earth is named, [16] that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; [17] that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, [18] may be strong to apprehend with all the saints what is the breadth and length and height and depth, [19] and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

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[a] Or, *stewardship* [b] Some ancient authorities read *bring to light what is.* [c] Gr. *purpose of the ages.* [d] Or, *the faith of him* [e] Or, *I* [f] Or, *is* [g] Gr. *fatherhood.*

20 Now unto him that is
able to do exceeding abundant-
ly above all that we ask or
think, according to the power
that worketh in us, 21 unto him
be the glory in the church and
in Christ Jesus unto [a] all gene-
rations for ever and ever.
Amen.

4 I THEREFORE, the prisoner in
the Lord, beseech you to
walk worthily of the calling
wherewith ye were called, 2 with
all lowliness and meekness,
with longsuffering, forbearing
one another in love; 3 giving
diligence to keep the unity of
the Spirit in the bond of peace.
4 *There is* one body, and one
Spirit, even as also ye were
called in one hope of your call-
ing; 5 one Lord, one faith, one
baptism, 6 one God and Father
of all, who is over all, and
through all, and in all. 7 But
unto each one of us was the
grace given according to the
measure of the gift of Christ.
8 Wherefore he saith,

When he ascended on high,
he led captivity captive,
And gave gifts unto men.

9 (Now this, He ascended, what
is it but that he also descended
[b] into the lower parts of the
earth? 10 He that descended is
the same also that ascended far
above all the heavens, that he
might fill all things.) 11 And
he gave some *to be* apostles;
and some, prophets; and some,
evangelists; and some, pastors
and teachers; 12 for the perfect-
ing of the saints, unto the work
of ministering, unto the build-
ing up of the body of Christ:
13 till we all attain unto the
unity of the faith, and of the
knowledge of the Son of God,
unto a fullgrown man, unto the
measure of the stature of the
fulness of Christ: 14 that we
may be no longer children, toss-
ed to and fro and carried about
with every wind of doctrine,
by the sleight of men, in crafti-
ness, after the wiles of error;
15 but [c] speaking truth in love,
may grow up in all things into
him, which is the head, *even*
Christ; 16 from whom all the
body fitly framed and knit to-
gether [d] through that which
every joint supplieth, according

[a] Gr. *all the generations of the age of the ages.* [b] Some ancient authorities insert *first.* [c] Or, *dealing truly* [d] Gr. *through every joint of the supply.*

to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, [a] to work all uncleanness with [b] greediness. 20 But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, [c] which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your [d] wrath: 27 neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. 29 Let no corrupt speech proceed out of your mouth, but such as is good for [e] edifying as the need may be, that it may give grace to them that hear. 30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: 32 and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave [f] you.

5 Be ye therefore imitators of God, as beloved children; 2 and walk in love, even as Christ also loved you, and gave

[a] Or, *to make a trade of provocation.* [b] Or, *covetousness* [c] Or, *which is after God, created &c.* [d] Gr. [e] Gr. *the building up of the need.* [f] Many ancient authorities read *us.*

himself up for [a] us, an offering and a sacrifice to God for an odour of a sweet smell. [3] But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; [4] nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. [5] For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. [6] Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. [7] Be not ye therefore partakers with them; [8] for ye were once darkness, but are now light in the Lord: walk as children of light [9] (for the fruit of the light is in all goodness and righteousness and truth), [10] proving what is well-pleasing unto the Lord; [11] and have no fellowship with the unfruitful works of darkness, but rather even [b] reprove them; [12] for the things which are done by them in secret it is a shame even to speak of. [13] But all things when they are [c] reproved are made manifest by the light: for every thing that is made manifest is light. [14] Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise, but as wise; [16] [d] redeeming the time, because the days are evil. [17] Wherefore be ye not foolish, but understand what the will of the Lord is. [18] And be not drunken with wine, wherein is riot, but be filled [e] with the Spirit; [19] speaking [f] one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; [20] giving thanks always for all things in the name of our Lord Jesus Christ to [g] God, even the Father; [21] subjecting yourselves one to another in the fear of Christ.

22 Wives, *be in subjection* unto your own husbands, as unto the Lord. [23] For the hus-

[a] Some ancient authorities read *you.* [b] Or, *convict* [c] Or, *convicted* [d] Gr. *buying up the opportunity.* [e] Or, *in spirit* [f] Or, *to yourselves* [g] Gr. *the God and Father.*

band is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. [24] But as the church is subject to Christ, [a] so *let* the wives also *be* to their husbands in every thing. [25] Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; [26] that he might sanctify it, having cleansed it by the [b] washing of water with the word, [27] that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. [28] Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: [29] for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; [30] because we are members of his body. [31] For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. [32] This mystery is great; but I speak in regard of Christ and of the church. [33] Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 Children, obey your parents in the Lord: for this is right. [2] Honour thy father and mother (which is the first commandment with promise), [3] that it may be well with thee, and thou [c] mayest live long on the [d] earth. [4] And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 [e] Servants, be obedient unto them that according to the flesh are your [f] masters, with fear and trembling, in singleness of your heart, as unto Christ; [6] not in the way of eyeservice, as men-pleasers; but as [e] servants of Christ, doing the will of God from the [g] heart; [7] with good will doing service, as unto the Lord, and not unto men: [8] knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord,

[a] Or, *so* are *the wives also* [b] Gr. *laver.* [c] Or, *shalt* [d] Or, *land* [e] Gr. *bond-servants.* [f] Gr. *lords.* [g] Gr. *soul.*

whether *he be* bond or free.
9 And, ye [a] masters, do the same
things unto them, and forbear
threatening: knowing that both
their Master and yours is in
heaven, and there is no respect
of persons with him.

10 [b] Finally, [c] be strong in the
Lord, and in the strength of his
might. 11 Put on the whole ar-
mour of God, that ye may be
able to stand against the wiles
of the devil. 12 For our wrest-
ling is not against flesh and
blood, but against the princi-
palities, against the powers,
against the world-rulers of this
darkness, against the spiritual
hosts of wickedness in the heav-
enly *places*. 13 Wherefore take
up the whole armour of God,
that ye may be able to with-
stand in the evil day, and, hav-
ing done all, to stand. 14 Stand
therefore, having girded your
loins with truth, and having
put on the breastplate of right-
eousness, 15 and having shod
your feet with the preparation
of the gospel of peace; 16 withal
taking up the shield of faith,
wherewith ye shall be able to
quench all the fiery darts of the
evil *one*. 17 And take the hel-
met of salvation, and the sword
of the Spirit, which is the word
of God: 18 with all prayer and
supplication praying at all sea-
sons in the Spirit, and watching
thereunto in all perseverance
and supplication for all the
saints, 19 and on my behalf, that
utterance may be given unto
me [d] in opening my mouth, to
make known with boldness the
mystery of the gospel, 20 for
which I am an ambassador in
[e] chains; that in it I may speak
boldly, as I ought to speak.

21 But that ye also may know
my affairs, how I do, Tychicus,
the beloved brother and faithful
minister in the Lord, shall make
known to you all things: 22 whom
I have sent unto you for this
very purpose, that ye may know
our state, and that he may com-
fort your hearts.

23 Peace be to the brethren,
and love with faith, from God
the Father and the Lord Jesus
Christ. 24 Grace be with all
them that love our Lord Jesus
Christ in uncorruptness.

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[a] Gr. *lords.* [b] Or, *From henceforth* [c] Gr. *be made powerful.* [d] Or, *in opening my mouth with boldness, to make known* [e] Gr. *a chain.*

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

1 Paul and Timothy, [a] servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the [b] bishops and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all my remembrance of you, 4 always in every supplication of mine on behalf of you all making my supplication with joy, 5 for your fellowship in furtherance of the gospel from the first day until now; 6 being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: 7 even as it is right for me to be thus minded on behalf of you all, because [c] I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. 8 For God is my witness, how I long after you all in the tender mercies of Christ Jesus. 9 And this I pray, that your love may abound yet more and more in knowledge and all discernment; 10 so that ye may [d] approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; 11 being filled with the [e] fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; 13 so that my bonds became manifest in Christ [f] throughout the whole prætorian guard, and to all the rest; 14 and that most of the brethren in the Lord, [g] being confident through my bonds, are more abundantly bold to speak

[a] Gr. *bond-servants.* [b] Or, *overseers* [c] Or, *ye have me in your heart* [d] Or, *prove the things that differ* [e] Gr. *fruit.* [f] Gr. *in the whole Prætorium.* [g] Gr. *trusting in my bonds.*

the word of God without fear.
15 Some indeed preach Christ
even of envy and strife; and
some also of good will: 16 the
one *do it* of love, knowing that
I am set for the defence of the
gospel: 17 but the other proclaim
Christ of faction, not sincerely,
thinking to raise up affliction
for me in my bonds. 18 What
then? only that in every way,
whether in pretence or in truth,
Christ is proclaimed; and there-
in I rejoice, yea, and will re-
joice. 19 For I know that this
shall turn to my salvation,
through your supplication and
the supply of the Spirit of Jesus
Christ, 20 according to my earn-
est expectation and hope, that
in nothing shall I be put to
shame, but *that* with all bold-
ness, as always, *so* now also
Christ shall be magnified in my
body, whether by life, or by
death. 21 For to me to live is
Christ, and to die is gain. 22 [a] But
if to live in the flesh,—*if* this
is the fruit of my work, then
[b] what I shall choose [c] I wot not.
23 But I am in a strait betwixt
the two, having the desire to
depart and be with Christ; for
it is very far better; 24 yet to
abide in the flesh is more need-
ful for your sake. 25 And hav-
ing this confidence, I know that
I shall abide, yea, and abide
with you all, for your progress
and joy [d] in the faith; 26 that
your glorying may abound in
Christ Jesus in me through my
presence with you again. 27 Only
[e] let your manner of life be
worthy of the gospel of Christ:
that, whether I come and see
you or be absent, I may hear of
your state, that ye stand fast in
one spirit, with one soul striv-
ing [f] for the faith of the gospel;
28 and in nothing affrighted by
the adversaries: which is for
them an evident token of perdi-
tion, but of your salvation, and
that from God; 29 because to
you it hath been granted in the
behalf of Christ, not only to
believe on him, but also to suf-
fer in his behalf: 30 having the
same conflict which ye saw
in me, and now hear to be
in me.

[a] Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.* [b] Or, *what shall I choose?* [c] Or, *I do not make known* [d] Or, *of faith* [e] Gr. *behave as citizens worthily* [f] Gr. *with*

2 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, 2 fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, [a] of one mind; 3 *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of others. 5 Have this mind in you, which was also in Christ Jesus: 6 who [b] being in the form of God, counted it not [c] a prize to be on an equality with God, 7 but emptied himself, taking the form of a [d] servant, [e] being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and [f] *things* under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not [g] as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God which worketh in you both to will and to work, for his good pleasure. 14 Do all things without murmurings and disputings; 15 that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as [h] lights in the world, 16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. 17 Yea, and if I am [i] offered upon the sacrifice and service of your faith, I joy, and rejoice with you

[a] Some ancient authorities read *of the same mind.* [b] Gr. *being originally.* [c] Gr. *a thing to be grasped.* [d] Gr. *bond-servant.* [e] Gr. *becoming in.* [f] Or, things *of the world below* [g] Some ancient authorities omit *as.* [h] Gr. *luminaries.* [i] Gr. *poured out as a drink-offering.*

all: [18] and in the same manner
do ye also joy, and rejoice with
me.

19 But I hope in the Lord
Jesus to send Timothy shortly
unto you, that I also may be of
good comfort, when I know your
state. [20] For I have no man
likeminded, who will care [a] truly
for your state. [21] For they all
seek their own, not the things
of Jesus Christ. [22] But ye know
the proof of him, that, as a
child *serveth* a father, *so* he
served with me in furtherance
of the gospel. [23] Him therefore
I hope to send forthwith, so
soon as I shall see how it will
go with me: [24] but I trust in
the Lord that I myself also
shall come shortly. [25] But I
counted it necessary to send to
you Epaphroditus, my brother
and fellow-worker and fellow-
soldier, and your [b] messenger
and minister to my need;
[26] since he longed [c] after you all,
and was sore troubled, because
ye had heard that he was sick:
[27] for indeed he was sick nigh
unto death: but God had mercy
on him; and not on him only,
but on me also, that I might
not have sorrow upon sorrow.
[28] I have sent him therefore the
more diligently, that, when ye
see him again, ye may rejoice,
and that I may be the less sor-
rowful. [29] Receive him there-
fore in the Lord with all joy;
and hold such in honour: [30] be-
cause for the work of [d] Christ
he came nigh unto death, ha-
zarding his life to supply that
which was lacking in your
service toward me.

3 Finally, my brethren, [e] re-
joice in the Lord. To write
the same things to you, to me
indeed is not irksome, but for
you it is safe. [2] Beware of the
dogs, beware of the evil work-
ers, beware of the concision:
[3] for we are the circumcision,
who worship by the Spirit of
God, and glory in Christ Jesus,
and have no confidence in the
flesh: [4] though I myself might
have confidence even in the
flesh: if any other man [f] think-
eth to have confidence in the
flesh, I yet more: [5] circumcised
the eighth day, of the stock of
Israel, of the tribe of Benjamin,

[a] Gr. *genuinely.* [b] Gr. *apostle.* [c] Many ancient authorities read *to see you all.* [d] Many ancient authorities read *the Lord.* [e] Or, *farewell* [f] Or, *seemeth*

a Hebrew of Hebrews; as touching the law, a Pharisee; 6 as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. 7 Howbeit what things were [a] gain to me, these have I counted loss for Christ. 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [b] dung, that I may gain Christ, 9 and be found in him, [c] not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God [d] by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; 11 if by any means I may attain unto the resurrection from the dead. 12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [e] apprehend that for which also I was apprehended by Christ Jesus. 13 Brethren, I count not myself [f] yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, 14 I press on toward the goal unto the prize of the [g] high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: 16 only, whereunto we have already attained, by that same *rule* let us walk.

17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. 18 For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: 19 whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. 20 For our [h] citizenship is in heaven; from

[a] Gr. *gains.* [b] Or, *refuse* [c] Or, *not having* as *my righteousness that which is of the law* [d] Gr. *upon.* [e] Or, *apprehend, seeing that also I was apprehended* [f] Many ancient authorities omit *yet* [g] Or, *upward* [h] Or, *commonwealth*

whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [a] Rejoice in the Lord alway: again I will say, [a] Rejoice. 5 Let your [b] forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are [c] honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [d] of good report; if there be any virtue, and if there be any praise, [e] think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I [f] rejoice in the Lord greatly, that now at length ye have revived your thought for me; [g] wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry,

[a] Or, *Farewell* [b] Or, *gentleness* [c] Gr. *reverend.* [d] Or, *gracious* [e] Gr. *take account of.* [f] Gr. *rejoiced.* [g] Or, *seeing that*

both to abound and to be in want. [13] I can do all things in him that strengtheneth me. [14] Howbeit ye did well, that ye had fellowship with my affliction. [15] And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; [16] for even in Thessalonica ye sent once and again unto my need. [17] Not that I seek for the gift; but I seek for the fruit that increaseth to your account. [18] But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. [19] And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus. [20] Now unto our God and Father *be* the glory [a] for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me salute you. [22] All the saints salute you, especially they that are of Cæsar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

[a] Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [a] our brother,
2 [b] to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.

3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, 4 having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, 5 because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, 6 which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth; 7 even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on [c] our behalf,
8 who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 to walk worthily of the Lord [d] unto all pleasing, bearing fruit in every good work, and increasing [e] in the knowledge of God; 11 [f] strengthened [g] with all power, according to the might of his glory, unto all patience and longsuffering with joy; 12 giving thanks unto the Father, who made [h] us meet to be partakers of the inheritance of the saints in light;
13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; 14 in whom we

[a] Gr. *the brother.* [b] Or, *to those that are at Colossæ, holy and faithful brethren in Christ* [c] Many ancient authorities read *your.* [d] Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.* [e] Or, *by* [f] Gr. *made powerful.* [g] Or, *in* [h] Some ancient authorities read *you.*

have our redemption, the forgiveness of our sins: [15] who is the image of the invisible God, the firstborn of all creation; [16] for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; [17] and he is before all things, and in him all things [a] consist. [18] And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [b] that in all things he might have the preeminence. [19] [c] For it was the good pleasure *of the Father* that in him should all the fulness dwell; [20] and through him to reconcile all things [d] unto [e] himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. [21] And you, being in time past alienated and enemies in your mind in your evil works, yet now [f] hath he reconciled [22] in the body of his flesh through death, to present you holy and without blemish and unreproveable before him: [23] if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; [25] whereof I was made a minister, according to the [g] dispensation of God which was given me to youward, to fulfil the word of God, [26] *even* the mystery which hath been hid [h] from all ages and generations: but now hath it been manifested to his saints, [27] to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: [28] whom we proclaim, admonish-

[a] That is, *hold together.* [b] Or, *that among all he might have* [c] Or, *For the whole fulness* of God *was pleased to dwell in him* [d] Or, *into him* [e] Or, *him* [f] Some ancient authorities read *ye have been reconciled.* [g] Or, *stewardship* [h] Gr. *from the ages and from the generations.*

ing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; [29] whereunto I labour also, striving according to his working, which worketh in me [a] mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; [2] that their hearts may be comforted, they being knit together in love, and unto all riches of the [b] full assurance of understanding, that they may know the mystery of God, [c] *even* Christ, [3] in whom are all the treasures of wisdom and knowledge hidden. [4] This I say, that no one may delude you with persuasiveness of speech. [5] For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, *so* walk in him, [7] rooted and builded up in him, and stablished [d] in your faith, even as ye were taught, abounding [e] in thanksgiving.

8 [f] Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the [g] rudiments of the world, and not after Christ: [9] for in him dwelleth all the fulness of the Godhead bodily, [10] and in him ye are made full, who is the head of all principality and power: [11] in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; [12] having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. [13] And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; [14] having blotted out [h] the bond written

[a] Or, *in power* [b] Or, *fulness* [c] The ancient authorities vary much in the text of this passage. [d] Or, *by* [e] Some ancient authorities insert *in it.* [f] Or, *See whether* [g] Or, *elements* [h] Or, *the bond that was against us by its ordinances*

in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; 15 [a] having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: 17 which are a shadow of the things to come; but the body is Christ's. 18 Let no man rob you of your prize [b] by a voluntary humility and worshipping of the angels, [c] dwelling in the things which he hath [d] seen, vainly puffed up by his fleshly mind, 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

20 If ye died with Christ from the [e] rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, 21 Handle not, nor taste, nor touch 22 (all which things are to perish with the using), after the precepts and doctrines of men? 23 Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any [f] value against the indulgence of the flesh.

3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. 2 Set your mind on the things that are above, not on the things that are upon the earth. 3 For ye died, and your life is hid with Christ in God. 4 When Christ, *who is* [g] our life, shall be manifested, then shall ye also with him be manifested in glory.

5 [h] Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; 6 for which things' sake cometh the wrath of God [i] upon the sons of disobedience; 7 [j] in the

[a] Or, *having put off from himself* his body, *he made a show of the principalities &c.* [b] Or, *of his own mere will, by humility &c.* [c] Or, *taking his stand upon* [d] Many authorities, some ancient, insert *not.* [e] Or, *elements* [f] Or, *honour* [g] Many ancient authorities read *your.* [h] Gr. *Make dead.* [i] Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6. [j] Or, *amongst whom*

which ye also walked aforetime, when ye lived in these things. [8] But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: [9] lie not one to another; seeing that ye have put off the old man with his doings, [10] and have put on the new man, which is being renewed unto knowledge after the image of him that created him: [11] where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; [13] forbearing one another, and forgiving each other, if any man have a complaint against any; even as [a] the Lord forgave you, so also do ye: [14] and above all these things *put on* love, which is the bond of perfectness. [15] And let the peace of Christ [b] rule in your hearts, to the which also ye were called in one body; and be ye thankful. [16] Let the word of [c] Christ dwell in you richly in all wisdom; teaching and admonishing [d] one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. [17] And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the Lord. [19] Husbands, love your wives, and be not bitter against them. [20] Children, obey your parents in all things, for this is well-pleasing in the Lord. [21] Fathers, provoke not your children, that they be not discouraged. [22] [e] Servants, obey in all things them that are your [f] masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: [23] whatsoever ye do, work [g] heartily, as unto the Lord, and not unto men, [24] knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. [25] For he that

[a] Many ancient authorities read *Christ.* [b] Gr. *arbitrate.* [c] Some ancient authorities read *the Lord*: others, *God.* [d] Or, *yourselves* [e] Gr. *Bond-servants.* [f] Gr. *lords.* [g] Gr. *from the soul.*

doeth wrong shall [a]receive again for the wrong that he hath done: and there is no respect of persons. 4 1 [b]Masters, render unto your [c]servants that which is just and [d]equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with thanksgiving, 3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; 4 that I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, [e]redeeming the time. 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: 8 whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; 9 together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), 11 and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. 12 Epaphras, who is one of you, a [f]servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. 13 For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. 14 Luke, the beloved physician, and Demas salute you. 15 Salute the brethren that are in Laodicea, and [g]Nymphas, and the

[a] Gr. *receive again the wrong.* [b] Gr. *Lords.* [c] Gr. *bond-servants.* [d] Gr. *equality.* [e] Gr. *buying up the opportunity.* [f] Gr. *bond-servant.* [g] The Greek may represent *Nympha.*

church that is in [a] their house. 16 And when [b] this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

[a] Some ancient authorities read *her*. [b] Gr. *the*.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making mention *of you* in our prayers; [3] remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; [4] knowing, brethren beloved of God, your election, [5] [a] how that our gospel came not unto you in word only, but also in power, and in the [b] Holy Ghost, and *in* much [c] assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. [6] And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the [b] Holy Ghost; [7] so that ye became an ensample to all that believe in Macedonia and in Achaia. [8] For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any thing. [9] For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, [10] and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

2 For yourselves, brethren, know our entering in unto you, that it hath not been found

[a] Or, *because our gospel &c.* [b] Or, *Holy Spirit* [c] Or, *fulness*

vain: [2] but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. [3] For our exhortation *is* not of error, nor of uncleanness, nor in guile: [4] but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. [5] For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; [6] nor seeking glory of men, neither from you, nor from others, when we might have [a] been burdensome, as apostles of Christ. [7] But we were [b] gentle in the midst of you, as when a nurse cherisheth her own children: [8] even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. [9] For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. [10] Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe; [11] as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, [12] to the end that ye should walk worthily of God, who [c] calleth you into his own kingdom and glory.

13 And for this cause we also thank God without ceasing, that, when ye received from us [d] the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. [14] For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; [15] who both killed the Lord Jesus and

[a] Or, *claimed honour* [b] Most of the ancient authorities read *babes*. [c] Some ancient authorities read *called*. [d] Gr. *the word of hearing*.

the prophets, and drave out us, and please not God, and are contrary to all men; [16] forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for [a] a short season, in presence, not in heart, endeavored the more exceedingly to see your face with great desire: [18] because we would fain have come unto you, I Paul once and again; and Satan hindered us. [19] For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his [b] coming? [20] For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; [2] and sent Timothy, our brother and [c] God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; [3] that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. [4] For verily, when we were with you, we told you [d] beforehand that we are to suffer affliction; even as it came to pass, and ye know. [5] For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. [6] But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; [7] for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: [8] for now we live, if ye stand fast in the Lord. [9] For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; [10] night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord

[a] Gr. *a season of an hour.* [b] Gr. *presence.* [c] Some ancient authorities read *fellow-worker with God.* [d] Or, *plainly*

Jesus, direct our way unto you: 12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; 13 to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [a] coming of our Lord Jesus with all his saints.[b]

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. 2 For ye know what [c] charge we gave you through the Lord Jesus. 3 For this is the will of God, *even* your sanctification, that ye abstain from fornication; 4 that each one of you know how to possess himself of his own vessel in sanctification and honour, 5 not in the passion of lust, even as the Gentiles which know not God; 6 that no man [d] transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we [e] forewarned you and testified. 7 For God called us not for uncleanness, but in sanctification. 8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; 10 for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; 11 and that ye [f] study to be quiet, and to do your own business, and to work with your hands, even as we charged you; 12 that ye may walk honestly toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep [g] in Jesus will God bring with him. 15 For this we say unto you by the

[a] Gr. *presence.* [b] Many ancient authorities add *Amen.* [c] Gr. *charges.* [d] Or, *overreach* [e] Or, *told you plainly* [f] Gr. *be ambitious.* [g] Gr. *through.* Or, *will God through Jesus*

word of the Lord, that we that are alive, that are left unto the [a] coming of the Lord, shall in no wise precede them that are fallen asleep. [16] For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. [18] Wherefore [b] comfort one another with these words.

5 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. [2] For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [3] When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. [4] But ye, brethren, are not in darkness, that that day should overtake you [c] as a thief: [5] for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; [6] so then let us not sleep, as do the rest, but let us watch and be sober. [7] For they that sleep sleep in the night; and they that be drunken are drunken in the night. [8] But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. [9] For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, [10] who died for us, that, whether we [d] wake or sleep, we should live together with him. [11] Wherefore [e] exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you, [13] and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. [14] And we

[a] Gr. *presence.* [b] Or, *exhort* [c] Some ancient authorities read *as thieves.* [d] Or, *watch* [e] Or, *comfort*

exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. [15] See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. [16] Rejoice alway; [17] pray without ceasing; [18] in every thing give thanks: for this is the will of God in Christ Jesus to you-ward. [19] Quench not the Spirit; [20] despise not prophesyings; [21] [a] prove all things; hold fast that which is good; [22] abstain from every [b] form of evil.

23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the [c] coming of our Lord Jesus Christ. [24] Faithful is he that calleth you, who will also do it.

25 Brethren, pray for us [d].

26 Salute all the brethren with a holy kiss. [27] I adjure you by the Lord that this epistle be read unto all the [e] brethren.

28 The grace of our Lord Jesus Christ be with you.

[a] Many ancient authorities insert *but*. [b] Or, *appearance* [c] Gr. *presence*. [d] Some ancient authorities add *also*. [e] Many ancient authorities insert *holy*.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; 2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; 4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; 5 *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 if so be that it is a righteous thing with God to recompense affliction to them that afflict you, 7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power 8 in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: 9 who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, 10 when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. 11 To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [a] desire of goodness and *every*

[a] Gr. *good pleasure of goodness.*

work of faith, with power; 12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Now we beseech you, brethren, [a] touching the [b] coming of our Lord Jesus Christ, and our gathering together unto him; 2 to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; 3 let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of [c] sin be revealed, the son of perdition, 4 he that opposeth and exalteth himself against all that is called God or [d] that is worshipped; so that he sitteth in the [e] temple of God, setting himself forth as God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know that which restraineth, to the end that he may be revealed in his own season. 7 For the mystery of lawlessness doth already work: [f] only *there is* one that restraineth now, until he be taken out of the way. 8 And then shall be revealed the lawless one, whom the Lord [g] Jesus shall [h] slay with the breath of his mouth, and bring to nought by the manifestation of his [b] coming; 9 *even he* whose [b] coming is according to the working of Satan with all [i] power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you [j] from the beginning unto salvation in sanctification of the Spirit and

[a] Gr. *in behalf of.* [b] Gr. *presence.* [c] Many ancient authorities read *lawlessness.* [d] Gr. *an object of worship.* [e] Or, *sanctuary* [f] Or, *only until he that now restraineth be taken &c.* [g] Some ancient authorities omit *Jesus.* [h] Some ancient authorities read *consume.* [i] Gr. *power and signs and wonders of falsehood.* [j] Many ancient authorities read *as first-fruits.*

[a] belief of the truth: [14] whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. [15] So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, [17] comfort your hearts and stablish them in every good work and word.

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you; [2] and that we may be delivered from unreasonable and evil men; for all have not [b] faith. [3] But the Lord is faithful, who shall stablish you, and guard you from [c] the evil *one*.. [4] And we have confidence in the Lord touching you, that ye both do and will do the things which we command. [5] And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [d] they received of us. [7] For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; [8] neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: [9] not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. [10] For even when we were with you, this we commanded you, If any will not work, neither let him eat. [11] For we hear of some that walk among you disorderly, that work not at all, but are busybodies. [12] Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. [13] But ye, brethren, be not weary in well-doing. [14] And if any man obeyeth not our word by this epistle, note that man, that

[a] Or, *faith* [b] Or, *the faith* [c] Or, *evil* [d] Some ancient authorities read *ye*.

ye have no company with him, to the end that he may be ashamed. [15] And *yet* count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. [18] The grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; 2 unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, 4 neither to give heed to fables and endless genealogies, the which minister questionings, rather than a [a] dispensation of God which is in faith; *so do I now.* 5 But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: 6 from which things some having [b] swerved have turned aside unto vain talking; 7 desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. 8 But we know that the law is good, if a man use it lawfully, 9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [c] murderers of fathers and [c] murderers of mothers, for man-slayers, 10 for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the [d] sound [e] doctrine; 11 according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that [f] enabled

[a] Or, *stewardship* [b] Gr. *missed the mark.* [c] Or, *smiters* [d] Gr. *healthful.* [e] Or, *teaching* [f] Some ancient authorities read *enableth.*

me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; 13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; 14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. 15 Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: 16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. 17 Now unto the King [a] eternal, incorruptible, invisible, the only God, *be* honour and glory [b] for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [c] went before on thee, that by them thou mayest war the good warfare; 19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: 20 of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2 I EXHORT therefore, first of all, [d] that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. 3 This is good and acceptable in the sight of God our Saviour; 4 who willeth that all men should be saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, 6 who gave himself a ransom for all; the testimony *to be borne* in its own times; 7 whereunto I was appointed a [e] preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray in every place, lifting

[a] Gr. *of the ages.* [b] Gr. *unto the ages of the ages.* [c] Or, *led the way to thee* [d] Gr. *to make supplications, &c.* [e] Gr. *herald.*

up holy hands, without wrath and [a] disputing. [9] In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; [10] but (which becometh women professing godliness) through good works. [11] Let a woman learn in quietness with all subjection. [12] But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. [13] For Adam was first formed, then Eve; [14] and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: [15] but she shall be saved through [b] the childbearing, if they continue in faith and love and sanctification with sobriety.

3 [c] Faithful is the saying, If a man seeketh the office of a [d] bishop, he desireth a good work. [2] The [d] bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; [3] [e] no brawler, no striker; but gentle, not contentious, no lover of money; [4] one that ruleth well his own house, having *his* children in subjection with all gravity; [5] (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) [6] not a novice, lest being puffed up he fall into the [f] condemnation of the devil. [7] Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil. [8] Deacons in like manner *must be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; [9] holding the mystery of the faith in a pure conscience. [10] And let these also first be proved; then let them serve as deacons, if they be blameless. [11] Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. [12] Let deacons be husbands of one wife, ruling *their* children and their own houses well. [13] For they that have served well as deacons gain to themselves a good standing, and

[a] Or, *doubting* [b] Or, *her childbearing* [c] Some connect the words *Faithful is the saying* with the preceding paragraph. [d] Or, *overseer* [e] Or, *not quarrelsome over wine* [f] Gr. *judgement*.

great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly; 15 but if I tarry long, that thou mayest know [a] how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [b] ground of the truth. 16 And without controversy great is the mystery of godliness; [c] He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of [d] devils, 2 through the hypocrisy of men that speak lies, [e] branded in their own conscience as with a hot iron, 3 forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. 4 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: 5 for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: 7 but refuse profane and old wives' fables. And exercise thyself unto godliness: 8 for bodily exercise is profitable [f] for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. 9 Faithful is the saying, and worthy of all acceptation. 10 For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an ensample to them that believe, in

[a] Or, *how thou oughtest to behave thyself* [b] Or, *stay* [c] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*. [d] Gr. *demons*. [e] Or, *seared* [f] Or, *for little*

word, in manner of life, in love, in faith, in purity. 13 Till I come, give heed to reading, to exhortation, to teaching. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. 16 Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men as brethren; 2 the elder women as mothers; the younger as sisters, in all purity. 3 Honour widows that are widows indeed. 4 But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. 5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. 6 But she that giveth herself to pleasure is dead while she liveth. 7 These things also command, that they may be without reproach. 8 But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. 9 Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, 10 well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. 11 But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; 12 having condemnation, because they have rejected their first faith. 13 And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I desire therefore that the younger [a] *widows* marry, bear children,

[a] Or, women

rule the household, give none occasion to the adversary for reviling: [15] for already some are turned aside after Satan. [16] If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. [18] For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. [19] Against an elder receive not an accusation, except at *the mouth of* two or three witnesses. [20] Them that sin reprove in the sight of all, that the rest also may be in fear. [21] I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [a] prejudice, doing nothing by partiality. [22] Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. [23] Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. [24] Some men's sins are evident, going before unto judgement; and some men also they follow after. [25] In like manner also [b] there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are [c] servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. [2] And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [d] partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teacheth a different doctrine, and consenteth not to [e] sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; [4] he is puffed up, knowing nothing, but [f] doting about questionings and disputes of words, whereof

[a] Or, *preference* [b] Gr. *the works that are good are evident* [c] Gr. *bond-servants.* [d] Or, *lay hold of* [e] Gr. *healthful.* [f] Gr. *sick.*

cometh envy, strife, railings, evil surmisings, [5] wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. [6] But godliness with contentment is great gain: [7] for we brought nothing into the world, for neither can we carry anything out; [8] but having food and covering [a] we shall be therewith content. [9] But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. [10] For the love of money is a root of all [b] kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. [12] Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. [13] I charge thee in the sight of God, who [c] quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; [14] that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ; [15] which in [d] its own times he shall shew, who is the blessed and only Potentate, the King of [e] kings, and Lord of [f] lords; [16] who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

17 Charge them that are rich in this present [g] world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; [18] that they do good, that they be rich in good works, that they be ready to distribute, [h] willing to communicate; [19] laying up in store for themselves a

[a] Or, *in these we shall have enough* [b] Gr. *evils.* [c] Or, *preserveth all things alive* [d] Or, *his* [e] Gr. *them that reign as kings.* [f] Gr. *them that rule as lords.* [g] Or, *age* [h] Or, *ready to sympathise*

good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

20 O Timothy, guard [a] that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; 21 which some professing have [b] erred concerning the faith.

Grace be with you.

[a] Gr. *the deposit.*

[b] Gr. *missed the mark.*

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

1 Paul, an apostle of Christ Jesus [a] by the will of God, according to the promise of the life which is in Christ Jesus, [2] to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day [4] longing to see thee, remembering thy tears, that I may be filled with [b] joy; [5] having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. [6] For the which cause I put thee in remembrance that thou [c] stir up the gift of God, which is in thee through the laying on of my hands. [7] For God gave us not a spirit of fearfulness; but of power and love and [d] discipline. [8] Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; [9] who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, [10] but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, [11] whereunto I was appointed a [e] preacher, and an apostle, and a teacher. [12] For the which cause I suffer also

[a] Gr. *through.* [b] Or, *joy in being reminded* [c] Gr. *stir into flame.* [d] Gr. *sobering.* [e] Gr. *herald.*

these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard [a] that which I have committed unto him against that day. 13 Hold the pattern of [b] sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 14 [c] That good thing which was committed unto *thee* guard through the [d] Holy Ghost which dwelleth in us.

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. 16 The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; 17 but, when he was in Rome, he sought me diligently, and found me 18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2 Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. 2 And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 [e] Suffer hardship with *me*, as a good soldier of Christ Jesus. 4 No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. 5 And if also a man contend in the games, he is not crowned, except he have contended lawfully. 6 The husbandman that laboureth must be the first to partake of the fruits. 7 Consider what I say; for the Lord shall give thee understanding in all things. 8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: 9 wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. 10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 11 Faithful is the [f] saying: For

[a] Or, *that which he hath committed unto me* Gr. *my deposit.* [b] Gr. *healthful.* [c] Gr. *The good deposit.* [d] Or, *Holy Spirit* [e] Or, *Take thy part in suffering hardship, as &c.* [f] Or, *saying; for if &c.*

if we died with him, we shall also live with him: [12] if we endure, we shall also reign with him: if we shall deny him, he also will deny us: [13] if we are faithless, he abideth faithful; for he cannot deny himself.

14 Of these things put them in remembrance, charging *them* in the sight of [a] the Lord, that they strive not about words, to no profit, to the subverting of them that hear. [15] Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, [b] handling aright the word of truth. [16] But shun profane babblings: for they will proceed further in ungodliness, [17] and their word will [c] eat as doth a gangrene: of whom is Hymenæus and Philetus; [18] men who concerning the truth have [d] erred, saying that [e] the resurrection is past already, and overthrow the faith of some. [19] Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. [20] Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. [21] If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. [22] But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. [23] But foolish and ignorant questionings refuse, knowing that they gender strifes. [24] And the Lord's [f] servant must not strive, but be gentle towards all, apt to teach, forbearing, [25] in meekness [g] correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, [26] and they may [h] recover themselves out of the snare of the devil, having

[a] Many ancient authorities read *God.* [b] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth* [c] Or, *spread* [d] Gr. *missed the mark.* [e] Some ancient authorities read *a resurrection.* [f] Gr. *bond-servant.* [g] Or, *instructing* [h] Gr. *return to soberness.*

been [a] taken captive [b] by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous times shall come. [2] For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, [3] without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, [4] traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; [5] holding a form of godliness, but having denied the power thereof: from these also turn away. [6] For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, [7] ever learning, and never able to come to the knowledge of the truth. [8] And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. [9] But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be. [10] But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, [11] persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. [12] Yea, and all that would live godly in Christ Jesus shall suffer persecution. [13] But evil men and impostors shall wax worse and worse, deceiving and being deceived. [14] But abide thou in the things which thou hast learned and hast been assured of, knowing of [c] whom thou hast learned them; [15] and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. [16] [d] Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for [e] instruction which is in righteousness: [17] that the man of God may be complete, fur-

[a] Gr. *taken alive.* [b] Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different. [c] Gr. *what persons.* [d] Or, *Every scripture* is *inspired of God, and profitable* [e] Or, *discipline*

nished completely unto every good work.

4 [a] I CHARGE *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; [2] preach the word; be instant in season, out of season; [b] reprove, rebuke, exhort, with all longsuffering and teaching. [3] For the time will come when they will not endure the [c] sound [d] doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; [4] and will turn away their ears from the truth, and turn aside unto fables. [5] But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. [6] For I am already being [e] offered, and the time of my departure is come. [7] I have fought the good fight, I have finished the course, I have kept the faith: [8] henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

9 Do thy diligence to come shortly unto me: [10] for Demas forsook me, having loved this present [f] world, and went to Thessalonica; Crescens to [g] Galatia, Titus to Dalmatia. [11] Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. [12] But Tychicus I sent to Ephesus. [13] The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. [14] Alexander the coppersmith [h] did me much evil: the Lord will render to him according to his works: [15] of whom be thou ware also; for he greatly withstood our words. [16] At my first defence no one took my part, but all forsook me: may it not be laid to their account. [17] But the Lord stood by me, and [i] strengthened me; that through me the [j] message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the

[a] Or, *I testify, in the sight . . . dead, both of his appearing &c.* [b] Or, *bring to the proof* [c] Gr. *healthful.* [d] Or, *teaching* [e] Gr. *poured out as a drink-offering.* [f] Or, *age* [g] Or, *Gaul* [h] Gr. *shewed.* [i] Or, *gave me power* [j] Or, *proclamation*

mouth of the lion. [18] The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory [a]for ever and ever. Amen.

19 Salute Prisca and Aquila, and the house of Onesiphorus. [20] Erastus abode at Corinth: but Trophimus I left at Miletus sick. [21] Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord be with thy spirit. Grace be with you.

[a] Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL TO

TITUS.

1 Paul, a [a] servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, 2 in hope of eternal life, which God, who cannot lie, promised before times eternal; 3 but in [b] his own seasons manifested his word in the [c] message, wherewith I was intrusted according to the commandment of God our Saviour; 4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; 6 if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. 7 For the [d] bishop must be blameless, as God's steward; not self-willed, not soon angry, [e] no brawler, no striker, not greedy of filthy lucre; 8 but given to hospitality, a lover of good, sober-minded, just, holy, temperate; 9 holding to the faithful word which is according to the teaching, that he may be able both to exhort in the [f] sound [g] doctrine, and to convict the gainsayers.

10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, 11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, a prophet of their own, said, Cretans are alway liars, evil beasts, idle [h] gluttons. 13 This testimony is true. For which cause reprove them sharply, that they may

[a] Gr. *bond servant.* [b] Or, *its* [c] Or, *proclamation* [d] Or, *overseer* [e] Or, *not quarrelsome over wine* [f] Gr. *healthful.* [g] Or, *teaching* [h] Gr. *bellies.*

be [a]sound in the faith, [14]not giving heed to Jewish fables, and commandments of men who turn away from the truth. [15]To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. [16]They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 [1]But speak thou the things which befit the [b]sound [c]doctrine: [2]that aged men be temperate, grave, soberminded, [a]sound in faith, in love, in patience: [3]that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is good, [4]that they may train the young women to love their husbands, to love their children, [5]*to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: [6]the younger men likewise exhort to be soberminded: [7]in all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncorruptness, gravity, [8]sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. [9]*Exhort* [d]servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying; [10]not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. [11]For the grace of God [e]hath appeared, bringing salvation to all men, [12]instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present [f]world; [13]looking for the blessed hope and appearing of the glory [g]of our great God and Saviour Jesus Christ; [14]who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

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[a] Gr. *healthy.* [b] Gr. *healthful.* [c] Or, *teaching* [d] Gr. *bond-servants.* [e] Or, *hath appeared to all men, bringing salvation* [f] Or, *age* [g] Or, *of the great God and our Saviour*

15 These things speak and exhort and reprove with all [a] authority. Let no man despise thee.

3 PUT them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, [2] to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. [3] For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. [4] But when the kindness of God our Saviour, and his love toward man, appeared, [5] not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the [b] washing of regeneration [c] and renewing of the [d] Holy Ghost, [6] which he poured out upon us richly, through Jesus Christ our Saviour; [7] that, being justified by his grace, we might be made [e] heirs according to the hope ot eternal life. [8] Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to [f] maintain good works. These things are good and profitable unto men: [9] but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. [10] A man that is [g] heretical after a first and second admonition [h] refuse; [11] knowing that such a one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. [13] Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. [14] And let our *people* also learn to [f] maintain good works for necessary [i] uses, that they be not unfruitful.

15 All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

[a] Gr. *commandment.* [b] Or, *laver* [c] Or, *and* through *renewing* [d] Or, *Holy Spirit* [e] Or, *heirs, according to hope, of eternal life* [f] Or, *profess honest occupations* [g] Or, *factious* [h] Or, *avoid* [i] Or, *wants*

THE EPISTLE OF PAUL TO PHILEMON.

1 Paul, a prisoner of Christ Jesus, and Timothy [a] our brother, to Philemon our beloved and fellow-worker, 2 and to Apphia [b] our sister, and to Archippus our fellow-soldier, and to the church in thy house: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers, 5 hearing of [c] thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; 6 that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in [d] you, unto Christ. 7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, 9 yet for love's sake I rather beseech, being such a one as Paul [e] the aged, and now a prisoner also of Christ Jesus: 10 I beseech thee for my child, whom I have begotten in my bonds, [f] Onesimus, 11 who was aforetime unprofitable to thee, but now is profitable to thee and to me: 12 whom I have sent back to thee in his own person, that is, my very heart: 13 whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: 14 but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. 15 For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever; 16 no longer as a [g] servant, but more than a [g] servant, a brother beloved, specially to me, but

[a] Gr. *the brother.* [b] Gr. *the sister.* [c] Or, *thy love and faith* [d] Many ancient authorities read *us.* [e] Or, *an ambassador, and now &c.* [f] The Greek word means *Helpful.* [g] Gr. *bond-servant.*

how much rather to thee, both in the flesh and in the Lord. 17 If then thou countest me a partner, receive him as myself. 18 But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account; 19 I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. 20 Yea, brother, let me have [a] joy of thee in the Lord: refresh my heart in Christ. 21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. 22 But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; 24 *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of [b] our Lord Jesus Christ be with your spirit. [c] Amen.

[a] Or, *help* [b] Some ancient authorities read *the.* [c] Many ancient authorities omit *Amen.*

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in [a] *his* Son, whom he appointed heir of all things, through whom also he made the [b] worlds; 3 who being the effulgence of his glory, and [c] the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much better than the angels, as he hath inherited a more excellent name than they. 5 For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [d] And when he again [e] bringeth in the firstborn into [f] the world he saith, And let all the angels of God worship him. 7 And of the angels he saith,

Who maketh his angels [g] winds,
And his ministers a flame of fire:

8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [h] thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning

[a] Gr. *a Son.* [b] Gr. *ages.* [c] Or, *the impress of his substance* [d] Or, *And again, when he bringeth in* [e] Or, *shall have brought in* [f] Gr. *the inhabited earth.* [g] Or, *spirits* [h] The two oldest Greek manuscripts read *his.*

hast laid the foundation
of the earth,
And the heavens are the
works of thy hands:
11 They shall perish; but
thou continuest:
And they all shall wax old
as doth a garment;
12 And as a mantle shalt thou
roll them up,
As a garment, and they shall
be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels
hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the
footstool of thy feet?
14 Are they not all ministering
spirits, sent forth to do service
for the sake of them that shall
inherit salvation?

2 THEREFORE we ought to give
the more earnest heed to the
things that were heard, lest
haply we drift away *from them.*
2 For if the word spoken through
angels proved stedfast, and every
transgression and disobedience
received a just recompense of
reward; 3 how shall we escape,
if we neglect so great salvation?
which having at the first been
spoken through the Lord, was
confirmed unto us by them that
heard; 4 God also bearing wit-
ness with them, both by signs
and wonders, and by manifold
powers, and by [a] gifts of the
[b] Holy Ghost, according to his
own will.

5 For not unto angels did he
subject [c] the world to come,
whereof we speak. 6 But one
hath somewhere testified, say-
ing,
What is man, that thou art
mindful of him?
Or the son of man, that thou
visitest him?
7 Thou madest him [d] a little
lower than the angels;
Thou crownedst him with
glory and honour,
[e] And didst set him over the
works of thy hands:
8 Thou didst put all things in
subjection under his feet.
For in that he subjected all
things unto him, he left nothing
that is not subject to him. But
now we see not yet all things
subjected to him. 9 But we

[a] Gr. *distributions.* [b] Or, *Holy Spirit:* and so throughout this book. [c] Gr. *the inhabited earth.* [d] Or, *for a little while lower* [e] Many authorities omit *And didst . . . hands.*

behold him who hath been made [a] a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man*. [10] For it became him, for whom are all things, and through whom are all things, [b] in bringing many sons unto glory, to make the [c] author of their salvation perfect through sufferings. [11] For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, [12] saying,

I will declare thy name unto my brethren,
In the midst of the [d] congregation will I sing thy praise.

[13] And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. [14] Since then the children are sharers in [e] flesh and blood, he also himself in like manner partook of the same; that through death he [f] might bring to nought him that [g] had the power of death, that is, the devil; [15] and [f] might deliver all them who through fear of death were all their lifetime subject to bondage. [16] For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. [17] Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. [18] [h] For [i] in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; [2] who was faithful to him that [j] appointed him, as also was Moses in all [k] his house. [3] For he hath been counted worthy of more glory than Moses, by so much as he that [l] built the house hath more honour than the house. [4] For every house is [l] builded by some

[a] Or, *for a little while lower* [b] Or, *having brought* [c] Or, *captain* [d] Or, *church* [e] Gr. *blood and flesh* [f] Or, *may* [g] Or, *hath* [h] Or, *For having been himself tempted in that wherein he hath suffered* [i] Or, *wherein* [j] Gr. *made.* [k] That is, *God's house.* See Num. xii. 7. [l] Or, *established*

one; but he that [a] built all things is God. [5] And Moses indeed was faithful in all [b] his house as a servant, for a testimony of those things which were afterward to be spoken; [6] but Christ as a son, over [b] his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. [7] Wherefore, even as the Holy Ghost saith,

To-day if ye shall hear his voice,
[8] Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
[9] [c] Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.
[10] Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
[11] As I sware in my wrath,
[d] They shall not enter into my rest.

[12] Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God; [13] but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: [14] for we are become partakers [e] of Christ, if we hold fast the beginning of our confidence firm unto the end: [15] while it is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

[16] For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? [17] And with whom was he displeased forty years? was it not with them that sinned, whose [f] carcases fell in the wilderness? [18] And to whom sware he that they should not enter into his rest, but to them that were disobedient? [19] And we see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left

[a] Or, *established* [b] That is, *God's house.* See Num. xii. 7. [c] Or, *Where* [d] Gr. *If they shall enter.* [e] Or, *with* [f] Gr. *limbs.*

of entering into his rest, any one of you should seem to have come short of it. 2 For indeed we have had [a] good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [b] they were not united by faith with them that heard. 3 [c] For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
[d] They shall not enter into my rest:

although the works were finished from the foundation of the world. 4 For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works; 5 and in this *place* again,

[d] They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom [e] the good tidings were before preached failed to enter in because of disobedience, 7 he again defineth a certain day, [f] saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

8 For if [g] Joshua had given them rest, he would not have spoken afterward of another day. 9 There remaineth therefore a sabbath rest for the people of God. 10 For he that is entered into his rest hath himself also rested from his works, as God did from his. 11 Let us therefore give diligence to enter into that rest, that no man fall [h] after the same example of disobedience. 12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. 13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14 Having then a great high

[a] Or, *a gospel* [b] Some ancient authorities read *it was.* [c] Some ancient authorities read *We therefore.* [d] Gr. *If they shall enter.* [e] Or, *the gospel was* [f] Or, *To-day, saying in David, after so long a time, as it hath been &c.* [g] Gr. *Jesus.* [h] Or, *into* Gr. *in.*

priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; 3 and by reason thereof is bound, as for the people, so also for himself, to offer for sins. 4 And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. 5 So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [a] from death, and having been heard for his godly fear, 8 though he was a Son, yet learned obedience by the things which he suffered; 9 and having been made perfect, he became unto all them that obey him the [b] author of eternal salvation; 10 named of God a high priest after the order of Melchizedek.

11 Of [c] whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. 12 For when by reason of the time ye ought to be teachers, ye have need again [d] that some one teach you the rudiments of the [e] first principles of the oracles

[a] Or, *out of* [b] Gr. *cause.* [c] Or, *which* [d] Or, *that* one *teach you which* be *the rudiments* [e] Gr. *beginning.*

of God; and are become such as have need of milk, and not of solid food. 13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. 14 But solid food is for [a] full-grown men, *even* those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore let us [b] cease to speak of the first principles of Christ, and press on unto [c] perfection; not laying again a foundation of repentance from dead works, and of faith toward God, 2 [d] of the teaching of [e] baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. 3 And this will we do, if God permit. 4 For as touching those who were once enlightened [f] and tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and [g] tasted the good word of God, and the powers of the age to come, 6 and *then* fell away, it is impossible to renew them again unto repentance; [h] seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: 8 but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that [i] accompany salvation, though we thus speak: 10 for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. 11 And we desire that each one of you may shew the same diligence unto the [j] fulness of hope even to the end: 12 that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

13 For when God made pro-

[a] Or, *perfect* [b] Gr. *leave the word of the beginning of Christ.* [c] Or, *full growth* [d] Some ancient authorities read, even *the teaching of.* [e] Or, *washings* [f] Or, *having both tasted of . . . and being made . . . and having tasted &c.* [g] Or, *tasted the word of God that it is good* [h] Or, *the while* [i] Or, *are near to* [j] Or, *full assurance*

mise to Abraham, since he could swear by none greater, he sware by himself, [14] saying, Surely blessing I will bless thee, and multiplying I will multiply thee. [15] And thus, having patiently endured, he obtained the promise. [16] For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. [17] Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [a] interposed with an oath: [18] that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; [19] which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; [20] whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, [2] to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; [3] without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. [5] And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: [6] but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. [7] But without any dispute the less is blessed of the better. [8] And here men

[a] Gr. *mediated.*

that die receive tithes; but there one, of whom it is witnessed that he liveth. [9] And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; [10] for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? [12] For the priesthood being changed, there is made of necessity a change also [a] of the law. [13] For he of whom these things are said [b] belongeth to another tribe, from which no man hath given attendance at the altar. [14] For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. [15] And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, [16] who hath been made, not after the law of a carnal commandment, but after the power of an [c] endless life: [17] for it is witnessed *of him*,

Thou art a priest for [d] ever
After the order of Melchizedek.

[18] For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness [19] (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. [20] And inasmuch as *it is* not without the taking of an oath [21] (for they indeed have been made priests without an oath; but he with an oath [d] by him that saith [e] of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

[22] by so much also hath Jesus become the surety of a better [f] covenant. [23] And they indeed have been made priests many in number, because that by death they are hindered from continuing: [24] but he, because he abideth for ever, [g] hath

[a] Or, *of law* [b] Gr. *hath partaken of.* See ch. ii. 14. [c] Gr. *indissoluble.* [d] Or, *through*
[e] Or, *unto* [f] Or, *testament* [g] Or, *hath a priesthood that doth not pass to another*

his priesthood [a] unchangeable.
25 Wherefore also he is able to
save [b] to the uttermost them
that draw near unto God
through him, seeing he ever
liveth to make intercession for
them.

26 For such a high priest
became us, holy, guileless, un-
defiled, separated from sinners,
and made higher than the
heavens; 27 who needeth not
daily, like those high priests, to
offer up sacrifices, first for his
own sins, and then for the *sins*
of the people: for this he did
once for all, when he offered up
himself. 28 For the law ap-
pointeth men high priests, hav-
ing infirmity; but the word of
the oath, which was after the
law, *appointeth* a Son, perfected
for evermore.

8 [c] Now [d] in the things which
we are saying the chief point
is this: We have such a high
priest, who sat down on the
right hand of the throne of the
Majesty in the heavens, 2 a
minister of [e] the sanctuary, and
of the true tabernacle, which
the Lord pitched, not man.
3 For every high priest is ap-
pointed to offer both gifts and
sacrifices; wherefore it is neces-
sary that this *high priest* also
have somewhat to offer. 4 Now
if he were on earth, he would
not be a priest at all, seeing
there are those who offer the
gifts according to the law;
5 who serve *that which is* a copy
and shadow of the heavenly
things, even as Moses is warned
of God when he is about to
[f] make the tabernacle: for, See,
saith he, that thou make all
things according to the pattern
that was shewed thee in the
mount. 6 But now hath he ob-
tained a ministry the more ex-
cellent, by how much also he is
the mediator of a better [g] cove-
nant, which hath been enacted
upon better promises. 7 For if
that first *covenant* had been
faultless, then would no place
have been sought for a second.
8 For finding fault with them,
he saith,

Behold, the days come, saith
the Lord,
That I will [h] make a new
[g] covenant with the house

[a] Or, *inviolable* [b] Gr. *completely.* [c] Or, *Now to sum up what we are saying: We have &c.*
[d] Gr. *upon.* [e] Or, *holy things* [f] Or, *complete* [g] Or, *testament* [h] Gr. *accomplish.*

of Israel and with the house
of Judah;
9 Not according to the [a] cove-
nant that I made with their
fathers
In the day that I took them by
the hand to lead them forth
out of the land of Egypt;
For they continued not in my
[a] covenant,
And I regarded them not,
saith the Lord.
10 For this is the [a] covenant
that [b] I will make with the
house of Israel
After those days, saith the
Lord;
I will put my laws into their
mind,
And on their heart also will I
write them:
And I will be to them a God,
And they shall be to me a
people:
11 And they shall not teach
every man his fellow-citi-
zen,
And every man his brother,
saying, Know the Lord:
For all shall know me,
From the least to the great-
est of them.
12 For I will be merciful to their
iniquities,
And their sins will I remem-
ber no more.
13 In that he saith, A new
covenant, he hath made the first
old. But that which is becom-
ing old and waxeth aged is nigh
unto vanishing away.

9 Now even the first *covenant*
had ordinances of divine ser-
vice, and its sanctuary, *a sanctu-
ary* of this world. 2 For there
was a tabernacle prepared, the
first, wherein [c] *were* the candle-
stick, and the table, and [d] the
shewbread; which is called the
Holy place. 3 And after the
second veil, the tabernacle which
is called the Holy of holies;
4 having a golden [e] censer, and
the ark of the covenant overlaid
round about with gold, wherein
[f] *was* a golden pot holding the
manna, and Aaron's rod that
budded, and the tables of the
covenant; 5 and above it cheru-
bim of glory overshadowing the
[g] mercy-seat; of which things
we cannot now speak severally.
6 Now these things having been
thus prepared, the priests go

[a] Or, *testament* [b] Gr. *I will covenant.* [c] Or, are [d] Gr. *the setting forth of the loaves.*
[e] Or, *altar of incense* [f] Or, is [g] Gr. *the propitiatory.*

in continually into the first tabernacle, accomplishing the services; [7] but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [a] errors of the people: [8] the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; [9] which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, [10] *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

11 But Christ having come a high priest of [b] the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, [12] nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. [13] For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: [14] how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [c] your conscience from dead works to serve the living God? [15] And for this cause he is the mediator of a new [d] covenant, that a death having taken place for the redemption of the transgressions that were under the first [d] covenant, they that have been called may receive the promise of the eternal inheritance. [16] For where a [d] testament is, there must of necessity [e] be the death of him that made it. [17] For a [d] testament is of force [f] where there hath been death: [g] for doth it ever avail while he that made it liveth? [18] Wherefore even the first *covenant* hath not been dedicated without blood. [19] For

[a] Gr. *ignorances.* [b] Some ancient authorities read *the good things that are come.* [c] Many ancient authorities read *our.* [d] The Greek word here used signifies both *covenant* and *testament.* [e] Gr. *be brought.* [f] Gr. *over the dead.* [g] Or, *for it doth never . . . liveth.*

when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, 20 saying, This is the blood of the [a] covenant which God commanded to you-ward. 21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. 22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: 25 nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; 26 else must he often have suffered since the foundation of the world: but now once at the [b] end of the ages hath he been manifested to put away sin [c] by the sacrifice of himself. 27 And inasmuch as it is [d] appointed unto men once to die, and after this *cometh* judgement; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good *things* to come, not the very image of the things, [e] they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2 Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? 3 But in those *sacrifices* there is a remembrance made of sins year by

[a] The Greek word here used signifies both *covenant* and *testament*. [b] Or, *consummation* [c] Or, *by his sacrifice*. [d] Gr. *laid up for*. [e] Some ancient authorities read *it can*.

year. 4 For it is impossible
that the blood of bulls and
goats should take away sins.
5 Wherefore when he cometh
into the world, he saith,

Sacrifice and offering thou
wouldest not,
But a body didst thou pre-
pare for me;
6 In whole burnt offerings
and *sacrifices* for sin thou
hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is
written of me)
To do thy will, O God.

8 Saying above, Sacrifices and
offerings and whole burnt offer-
ings and *sacrifices* for sin thou
wouldest not, neither hadst
pleasure therein (the which are
offered according to the law),
9 then hath he said, Lo, I am
come to do thy will. He taketh
away the first, that he may
establish the second. 10 [a] By
which will we have been sancti-
fied through the offering of the
body of Jesus Christ once for
all. 11 And every [b] priest in-
deed standeth day by day minis-
tering and offering oftentimes
the same sacrifices, the which
can never take away sins: 12 but
he, when he had offered one
sacrifice for [c] sins for ever, sat
down on the right hand of God;
13 from henceforth expecting till
his enemies be made the foot-
stool of his feet. 14 For by one
offering he hath perfected for
ever them that are sanctified.
15 And the Holy Ghost also
beareth witness to us: for after
he hath said,

16 This is the [d] covenant that
[e] I will make with them
After those days, saith the
Lord;
I will put my laws on their
heart,
And upon their mind also
will I write them;

then saith he,

17 And their sins and their
iniquities will I remember
no more.

18 Now where remission of these
is, there is no more offering for
sin.

19 Having therefore, breth-
ren, boldness to enter into the
holy place by the blood of Jesus,
20 by the way which he dedi-

[a] Or, *In* [b] Some ancient authorities read *high priest.* [c] Or, *sins, for ever sat down &c.*
[d] Or, *testament* [e] Gr. *I will covenant.*

cated for us, a new and living way, through the veil, that is to say, his flesh; [21] and *having* a great priest over the house of God; [22] let us draw near with a true heart in [a] fulness of faith, having our hearts sprinkled from an evil [b] conscience, and our body washed with pure water: [23] let us hold fast the confession of our hope that it waver not; for he is faithful that promised: [24] and let us consider one another to provoke unto love and good works; [25] not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, [27] but a certain fearful expectation of judgement, and a [c] fierceness of fire which shall devour the adversaries. [28] A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses: [29] of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [d] an unholy thing, and hath done despite unto the Spirit of grace? [30] For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. [31] It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; [33] partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. [34] For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [e] that [f] ye yourselves have a better possession and an

[a] Or, *full assurance* [b] Or, *conscience: and having our body washed with pure water, let us hold fast* [c] Or, *jealousy* [d] Gr. *a common thing.* [e] Or, *that ye have your own selves for a better possession* [f] Some ancient authorities read *ye have for yourselves a better possession.*

abiding one. 35 Cast not away therefore your boldness, which hath great recompense of reward. 36 For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [a] my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

39 But we are not [b] of them that shrink back unto perdition; but of them that have faith unto the [c] saving of the soul.

11 Now faith is [d] the assurance of *things* hoped for, the [e] proving of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the [f] worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, [g] God bearing witness [h] in respect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: 6 and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. 7 By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not

[a] Some ancient authorities read *the righteous one.* [b] Gr. *of shrinking back . . . but of faith.* [c] Or, *gaining* [d] Or, *the giving substance to* [e] Or, *test* [f] Gr. *ages.* [g] The Greek text in this clause is somewhat uncertain. [h] Or, *over his gifts*

knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a *land* not his own, [a] dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose [b] builder and maker is God. 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: 12 wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable.

13 These all died [c] in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. 16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, [d] offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son;* 18 *even he* [e] to whom it was said, In Isaac shall thy seed be called: 19 accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was

[a] Or, *having taken up his abode in tents* [b] Or, *architect* [c] Gr. *according to.* [d] Gr. *hath offered up.* [e] Or, *of*

hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. [24] By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; [25] choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; [26] accounting the reproach of [a] Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. [27] By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. [28] By faith he [b] kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. [29] By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. [30] By faith the walls of Jericho fell down, after they had been compassed about for seven days. [31] By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. [32] And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: [33] who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [34] quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. [35] Women received their dead by a resurrection: and others were [c] tortured, not accepting [d] their deliverance; that they might obtain a better resurrection: [36] and others had trials of mockings and scourgings, yea, moreover of bonds and imprisonment: [37] they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated [38] (of whom the world was not worthy), wandering in deserts and mountains

[a] Or, *the Christ* [b] Or, *instituted* Gr. *hath made.* [c] Or, *beaten to death* [d] Gr. *the redemption.*

and caves, and the holes of the earth. [39] And these all, having had witness borne to them through their faith, received not the promise, [40] God having [a] provided some better thing concerning us, that apart from us they should not be made perfect.

12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [b] every weight, and the sin which [c] doth so easily beset us, and let us run with patience the race that is set before us, [2] looking unto Jesus the [d] author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. [3] For consider him that hath endured such gainsaying of sinners against [e] themselves, that ye wax not weary, fainting in your souls. [4] Ye have not yet resisted unto blood, striving against sin: [5] and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
[6] For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

[7] [f] It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not? [8] But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. [9] Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [g] spirits, and live? [10] For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. [11] All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised there-

[a] Or, *foreseen* [b] Or, *all cumbrance* [c] Or, *doth closely cling to us* Or, *is admired of many*
[d] Or, *captain* [e] Many authorities, some ancient, read *himself.* [f] Or, *Endure unto chastening*
[g] Or, *our spirits*

by, *even the fruit* of righteousness. 12 Wherefore [a] lift up the hands that hang down, and the palsied knees; 13 and make straight paths for your feet, that that which is lame be not [b] turned out of the way, but rather be healed.

14 Follow after peace with all men, and the sanctification without which no man shall see the Lord: 15 looking carefully [c] lest *there be* any man that [d] falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; 16 [c] lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. 17 For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

18 For ye are not come unto [e] *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: 20 for they could not endure that which was enjoined. If even a beast touch the mountain, it shall be stoned; 21 and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake: 22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [f] and to [g] innumerable hosts of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new [h] covenant, and to the blood of sprinkling that speaketh better [i] than *that of* Abel. 25 See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [j] that *warneth* from heaven: 26 whose

[a] Gr. *make straight.* [b] Or, *put out of joint* [c] Or, *whether* [d] Or, *falleth back from* [e] Or, *a palpable and kindled fire* [f] Or, *and to innumerable hosts, the general assembly of angels, and the church &c.* [g] Gr. *myriads of angels.* [h] Or, *testament* [i] Or, *than Abel.* [j] Or, *that* is *from heaven*

voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. [27] And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. [28] Wherefore, receiving a kingdom that cannot be shaken, let us have [a] grace, whereby we may offer service well-pleasing to God with [b] reverence and awe: [29] for our God is a consuming fire.

13 Let love of the brethren continue. [2] Forget not to shew love unto strangers: for thereby some have entertained angels unawares. [3] Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. [4] *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will judge. [5] [c] Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. [6] So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their [d] life, imitate their faith. [8] Jesus Christ *is* the same yesterday and to-day, *yea* and [e] for ever. [9] Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [f] occupied themselves were not profited. [10] We have an altar, whereof they have no right to eat which serve the tabernacle. [11] For the bodies of those beasts, whose blood is brought into the holy place [g] by the high priest *as an offering* for sin, are burned without the camp. [12] Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the

[a] Or, *thankfulness* [b] Or, *godly fear* [c] Gr. Let *your turn* of mind be *free.* [d] Gr. *manner of life.* [e] Gr. *unto the ages.* [f] Gr. *walked.* [g] Gr. *through.*

gate. [13] Let us therefore go forth unto him without the camp, bearing his reproach. [14] For we have not here an abiding city, but we seek after *the city* which is to come. [15] Through him [a] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. [16] But to do good and to communicate forget not: for with such sacrifices God is well pleased. [17] Obey them that have the rule over you, and submit *to them:* for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [b] grief: for this *were* unprofitable for you.

18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things. [19] And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [c] with the blood of the eternal covenant, *even* our Lord Jesus, [21] make you perfect in every good [d] thing to do his will, working in [e] us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [f] for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. [23] Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

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[a] Some ancient authorities omit *then.* [b] Gr. *groaning.* [c] Or, *by* Gr. *in.* [d] Many ancient authorities read *work.* [e] Many ancient authorities read *you.* [f] Gr. *unto the ages of the ages.*

THE GENERAL EPISTLE OF

JAMES.

1 James, a [a]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [b]greeting.

2 Count it all joy, my brethren, when ye fall into manifold [c]temptations; 3 knowing that the proof of your faith worketh patience. 4 And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. 7 For let not that man think [d]that he shall receive any thing of the Lord; 8 a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his high estate: 10 and the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him. 13 Let no man say when he is tempted, I am tempted [e]of God: for God [f]cannot be tempted with [g]evil, and he himself tempteth no man: 14 but each man is [h]tempted, when he is drawn away by his own lust, and enticed. 15 Then the

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[a] Gr. *bond-servant.* [b] Gr. *wisheth joy.* [c] Or, *trials* [d] Or, *that a doubleminded man, unstable in all his ways, shall receive any thing of the Lord.* [e] Gr. *from.* [f] Or, *is untried in evil* [g] Gr. *evil things.* [h] Or, *tempted by his own lust, being drawn away* by it, *and enticed*

lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. [16] Be not deceived, my beloved brethren. [17] Every good [a] gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. [18] Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures.

19 [b] Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: [20] for the wrath of man worketh not the righteousness of God. [21] Wherefore putting away all filthiness and overflowing of [c] wickedness, receive with meekness the [d] implanted word, which is able to save your souls. [22] But be ye doers of the word, and not hearers only, deluding your own selves. [23] For if any one is a hearer of the word, and not a doer, he is like unto a man beholding [e] his natural face in a mirror: [24] for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. [25] But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. [26] If any man [f] thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. [27] Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

2 My brethren, [g] hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. [2] For if there come into your [h] synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; [3] and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there,

[a] Or, *giving* [b] Or, *Know ye* [c] Or, *malice* [d] Or, *inborn* [e] Gr. *the face of his birth.*
[f] Or, *seemeth to be* [g] Or, *do ye, in accepting persons, hold the faith . . . glory?* [h] Or, *assembly*

or sit under my footstool; [4] [a] are ye not divided [b] in your own mind, and become judges with evil thoughts? [5] Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? [6] But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? [7] Do not they blaspheme the honourable name [c] by the which ye are called? [8] Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: [9] but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. [10] For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. [11] For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. [12] So speak ye, and so do, as men that are to be judged by a law of liberty. [13] For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? [15] If a brother or sister be naked, and in lack of daily food, [16] and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? [17] Even so faith, if it have not works, is dead in itself. [18] [d] Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. [19] Thou believest that [e] God is one; thou doest well: the [f] devils also believe, and shudder. [20] But wilt thou know, O vain man, that faith apart from works is barren? [21] Was not Abraham our father justified by works, in that he offered up Isaac his son upon the

[a] Or, *do ye not make distinctions* Or, *among yourselves* [c] Gr. *which was called upon you.*
[d] Or, *But some one will say* [e] Some ancient authorities read *there is one God.* [f] Gr. *demons.*

altar? 22 [a] Thou seest that faith wrought with his works, and by works was faith made perfect; 23 and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. 24 Ye see that by works a man is justified, and not only by faith. 25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? 26 For as the body apart from the spirit is dead, even so faith apart from works is dead.

3 Be not many teachers, my brethren, knowing that we shall receive [b] heavier judgement. 2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. 3 Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. 4 Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. 5 So the tongue also is a little member, and boasteth great things. Behold, [c] how much wood is kindled by how small a fire! 6 And the tongue is [d] a fire: [e] the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [f] nature, and is set on fire by hell. 7 For every [g] kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed [h] by [i] mankind: 8 but the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison. 9 Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: 10 out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. 11 Doth the fountain send forth from the same open-

[a] Or, *Seest thou . . . . perfect?* [b] Gr. *greater.* [c] Or, *how great a forest* [d] Or, *a fire, that world of iniquity: the tongue is among our members that which &c.* [e] Or, *that world of iniquity, the tongue, is among our members that which &c.* [f] Or, *birth* [g] Gr. *nature.* [h] Or, *unto* [i] Gr. *the human nature.*

ing sweet *water* and bitter? 12 can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. 14 But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. 15 This wisdom is not *a wisdom* that cometh down from above, but is earthly, [a] sensual, [b] devilish. 16 For where jealousy and faction are, there is confusion and every vile deed. 17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without [c] variance, without hypocrisy. 18 And the fruit of righteousness is sown in peace [d] for them that make peace.

4 Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members? 2 Ye lust, and have not: ye kill, and [e] covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures. 4 Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. 5 Or think ye that the scripture [f] speaketh in vain? [g] Doth the spirit which [h] he made to dwell in us long unto envying? 6 But he giveth [i] more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble. 7 Be subject therefore unto God; but resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the

[a] Or, *natural* Or, *animal* [b] Gr. *demoniacal.* [c] Or, *doubtfulness* Or, *partiality* [d] Or, *by* [e] Gr. *are jealous.* [f] Or, *saith in vain,* [g] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.* [h] Some ancient authorities read *dwelleth in us.* [i] Gr. *a greater grace.*

sight of the Lord, and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. 12 One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: 14 whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. 15 [a] For that ye ought to say, If the Lord will, we shall both live, and do this or that. 16 But now ye glory in your vauntings: all such glorying is evil. 17 To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich, weep and howl for your miseries that are coming upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and your silver are rusted; and their rust shall be for a testimony [b] against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. 4 Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. 5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. 6 Ye have condemned, ye have killed the righteous *one;* he doth not resist you.

7 Be patient therefore, brethren, until the [c] coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [d] it receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the

[a] Gr. *Instead of your saying.* [b] Or, *unto* [c] Gr. *presence.* [d] Or, *he*

[a] coming of the Lord is at hand. [9] Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. [10] Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. [11] Behold, we call them blessed which endured: Ye have heard of the [b] patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but [c] let your yea be yea, and your nay, nay; that ye fall not under judgement.

13 Is any among you suffering? let him pray. Is any cheerful? let him sing praise. [14] Is any among you sick? let him call for the elders of the church; and let them pray over him, [d] anointing him with oil in the name of the Lord: [15] and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. [16] Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. [17] Elijah was a man of like [e] passions with us, and he prayed [f] fervently that it might not rain; and it rained not on the earth for three years and six months. [18] And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from the truth, and one convert him; [20] [g] let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

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[a] Gr. *presence.* [b] Or, *endurance* [c] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37. [d] Or, *having anointed* [e] Or, *nature* [f] Gr. *with prayer.* [g] Some ancient authorities read *know ye.*

THE FIRST EPISTLE GENERAL OF PETER.

1 Peter, an apostle of Jesus Christ, to the elect who are
sojourners of the Dispersion in
Pontus, Galatia, Cappadocia,
Asia, and Bithynia, [2] according
to the foreknowledge of God
the Father, in sanctification of
the Spirit, unto obedience and
sprinkling of the blood of Jesus
Christ: Grace to you and peace
be multiplied.

3 Blessed *be* the God and
Father of our Lord Jesus Christ,
who according to his great mercy
begat us again unto a living
hope by the resurrection of
Jesus Christ from the dead, [4] un-
to an inheritance incorruptible,
and undefiled, and that fadeth
not away, reserved in heaven
for you, [5] who by the power of
God are guarded through faith
unto a salvation ready to be re-
vealed in the last time. [6] Where-
in ye greatly rejoice, though
now for a little while, if need
be, ye have been put to grief in
manifold [a] temptations, [7] that
the proof of your faith, *being*
more precious than gold that
perisheth though it is proved
by fire, might be found unto
praise and glory and honour at
the revelation of Jesus Christ:
[8] whom not having seen ye love;
on whom, though now ye see
him not, yet believing, ye rejoice
greatly with joy unspeakable
and [b] full of glory: [9] receiving
the end of your faith, *even* the
salvation of *your* souls. [10] Con-
cerning which salvation the
prophets sought and searched
diligently, who prophesied of
the grace that *should come* unto
you: [11] searching what *time* or
what manner of time the Spirit
of Christ which was in them
did point unto, when it testi-
fied beforehand the sufferings
[c] of Christ, and the glories that
should follow them. [12] To whom

[a] Or, *trials* [b] Gr. *glorified.* [c] Gr. *unto.*

it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you [a] by the [b] Holy Ghost sent forth from heaven; which things angels desire to look into.

13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that [c] is to be brought unto you at the revelation of Jesus Christ; 14 as children of obedience, not fashioning yourselves according to your former lusts in *the time* of your ignorance: 15 but [d] like as he which called you is holy, be ye yourselves also holy in all manner of living; 16 because it is written, Ye shall be holy; for I am holy. 17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: 20 who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, 21 who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. 22 Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another [e] from the heart fervently: 23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of [f] God, which liveth and abideth. 24 For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
25 But the [g] word of the Lord abideth for ever.

And this is the [g] word of good tidings which was preached unto you.

[a] Gr. *in.* [b] Or, *Holy Spirit* [c] Gr. *is being brought.* [d] Or, *like the Holy One which called you* [e] Many ancient authorities read *from a clean heart.* [f] Or, *God who liveth* [g] Gr. *saying.*

2 Putting away therefore all [a]wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, [2] as newborn babes, long for the [b]spiritual milk which is without guile, that ye may grow thereby unto salvation; [3] if ye have tasted that the Lord is gracious: [4] unto whom coming, a living stone, rejected indeed of men, but with God elect, [c]precious, [5] ye also, as living stones, are built up [d]a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. [6] Because it is contained in [e]scripture,

Behold, I lay in Zion a chief corner stone, elect, [c]precious:
And he that believeth on [f]him shall not be put to shame.

[7] [g]For you therefore which believe is the [h]preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

[8] and,

A stone of stumbling, and a rock of offence;

[i]for they [j]stumble at the word, being disobedient: whereunto also they were appointed. [9] But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: [10] which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; [12] having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13 Be subject to every [k]ordinance of man for the Lord's sake: whether it be to the king, as supreme; [14] or unto governors,

[a] Or, *malice* [b] Gr. *reasonable.* [c] Or, *honourable* [d] Or, *a spiritual house for a holy priesthood* [e] Or, *a scripture* [f] Or, *it* [g] Or, *In your sight* [h] Or, *honour* [i] Gr. *who.* [j] Or, *stumble, being disobedient to the word* [k] Gr. *creation.*

as sent [a] by him for vengeance on evil-doers and for praise to them that do well. [15] For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: [16] as free, and not [b] using your freedom for a cloke of [c] wickedness, but as bondservants of God. [17] Honour all men. Love the brotherhood. Fear God. Honour the king.

18 [d] Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. [19] For this is [e] acceptable, if for conscience [f] toward God a man endureth griefs, suffering wrongfully. [20] For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is [e] acceptable with God. [21] For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: [22] who did no sin, neither was guile found in his mouth: [23] who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [g] *himself* to him that judgeth righteously; [24] who his own self [h] bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose [i] stripes ye were healed. [25] For ye were going astray like sheep; but are now returned unto the Shepherd and [j] Bishop of your souls.

3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the [k] behaviour of their wives; [2] beholding your chaste [k] behaviour *coupled* with fear. [3] Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; [4] but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price.

[a] Gr. *through.* [b] Gr. *having.* [c] Or, *malice* [d] Gr. *Household-servants.* [e] Gr. *grace.* [f] Gr. *of.* [g] Or, his cause [h] Or, *carried up . . . to the tree* [i] Gr. *bruise.* [j] Or, *Overseer* [k] Or, *manner of life*

5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own [a]husbands: 6 as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [b]put in fear by any terror.

7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [c]unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 Finally, *be* ye all likeminded, [d]compassionate, loving as brethren, tenderhearted, humble-minded: 9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. 10 For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good:
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

13 And who is he that will harm you, if ye be zealous of that which is good? 14 But and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; 15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: 16 having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. 17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. 18 Because Christ

[a] Or, *husbands (as Sarah . . . . . ye are become), doing well, and not being afraid* [b] Or, *afraid with* [c] Gr. *unto the female vessel, as weaker.* [d] Gr. *sympathetic.*

also [a] suffered for sins once, the
righteous for the unrighteous,
that he might bring us to God;
being put to death in the flesh,
but quickened in the spirit;
19 in which also he went and
preached unto the spirits in
prison, 20 which aforetime were
disobedient, when the longsuf-
fering of God waited in the days
of Noah, while the ark was a
preparing, [b] wherein few, that is
eight souls, were saved through
water: 21 which also [c] after a true
likeness doth now save you, *even*
baptism, not the putting away
of the filth of the flesh, but the
[d] interrogation of a good con-
science toward God, through the
resurrection of Jesus Christ;
22 who is on the right hand of
God, having gone into heaven;
angels and authorities and
powers being made subject unto
him.

4 Forasmuch then as Christ
suffered in the flesh, arm ye
yourselves also with the same
[e] mind; for he that hath suffer-
ed in the flesh hath ceased
[f] from sin; 2 that [g] ye no longer
should live the rest of your time
in the flesh to the lusts of men,
but to the will of God. 3 For
the time past may suffice to
have wrought the desire of the
Gentiles, and to have walked
in lasciviousness, lusts, wine-
bibbings, revellings, carous-
ings, and abominable idolatries:
4 wherein they think it strange
that ye run not with *them* into
the same [h] excess of riot, speak-
ing evil of *you*: 5 who shall give
account to him that is ready to
judge the quick and the dead.
6 For unto this end [i] was the
gospel preached even to the
dead, that they might be judged
according to men in the flesh,
but live according to God in the
spirit.

7 But the end of all things
is at hand: be ye therefore of
sound mind, and be sober unto
[j] prayer: 8 above all things being
fervent in your love among your-
selves; for love covereth a
multitude of sins: 9 using hos-
pitality one to another without
murmuring; 10 according as each
hath received a gift, ministering

[a] Many ancient authorities read *died.* [b] Or, *into which few, that is, eight souls, were brought safely through water* [c] Or, *in the antitype* [d] Or, *inquiry* Or, *appeal* [e] Or, *thought* [f] Some ancient authorities read *unto sins.* [g] Or, *he no longer . . . his time* [h] Or, *flood* [i] Or, *were the good tidings preached* [j] Gr. *prayers.*

it among yourselves, as good stewards of the manifold grace of God; [11] if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [a] for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: [13] but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. [14] If ye are reproached [b] for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. [15] For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: [16] but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name. [17] For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? [18] And if the righteous is scarcely saved, where shall the ungodly and sinner appear? [19] Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: [2] Tend the flock of God which is among you, [c] exercising the oversight, not of constraint, but willingly, [d] according unto God; nor yet for filthy lucre, but of a ready mind; [3] neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. [4] And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. [5] [e] Likewise, ye younger, be subject unto the elder. Yea,

[a] Gr. *unto the ages of the ages.* [b] Gr. *in.* [c] Some ancient authorities omit *exercising the oversight.* [d] Some ancient authorities omit *according unto God.* [e] Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility*

all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; 7 casting all your anxiety upon him, because he careth for you. 8 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom withstand stedfast in [a] your faith, knowing that the same sufferings are [b] accomplished in your [c] brethren who are in the world. 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [d] perfect, stablish, strengthen [e] you. 11 To him *be* the dominion [f] for ever and ever. Amen.

12 By Silvanus, [g] our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. 13 [h] She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son. 14 Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

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[a] Or, *the* [b] Gr. *being accomplished.* [c] Gr. *brotherhood.* [d] Or, *restore* [e] Many ancient authorities add *settle.* [f] Gr. *unto the ages of the ages.* [g] Gr. *the.* [h] That is, The church, or, The sister.

THE SECOND EPISTLE GENERAL OF PETER.

1 [a]Simon Peter, a [b]servant and apostle of Jesus Christ, to them that have obtained [c]a like precious faith with us in the righteousness of [d]our God and Saviour Jesus Christ: 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; 3 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us [e]by his own glory and virtue; 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of [f]the divine nature, having escaped from the corruption that is in the world by lust. 5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6 and in *your* knowledge [g]temperance; and in *your* [g]temperance patience; and in *your* patience godliness; 7 and in *your* godliness love of the brethren; and in *your* love of the brethren love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. 9 For he that lacketh these things is blind, [h]seeing only what is near, having forgotten the cleansing from his old sins. 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: 11 for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready

[a] Many ancient authorities read *Symeon.* [b] Gr. *bond servant.* [c] Gr. *an equally precious.* [d] Or, *our God and* the *Saviour.* [e] Some ancient authorities read *through glory and virtue.* [f] Or, *a* [g] Or, *self-control* [h] Or, *closing his eyes*

always to put you in remembrance of these things, though ye know them, and are established in the truth which is with *you*. 13 And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. 15 Yea, I will give diligence that at every time ye may be able after my [a] decease to call these things to remembrance. 16 For we did not follow cunningly devised fables, when we made known unto you the power and [b] coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For he [c] received from God the Father honour and glory, when there [d] came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: 18 and this voice we *ourselves* heard [e] come out of heaven, when we were with him in the holy mount. 19 And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [f] dark place, until the day dawn, and the day-star arise in your hearts: 20 knowing this first, that no prophecy of scripture is of [g] private interpretation. 21 For no prophecy ever [h] came by the will of man: but man spake from God, being moved by the [i] Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [j] destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. 2 And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. 3 And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. 4 For if God spared not angels when they sinned, but

[a] Or, *departure* [b] Gr. *presence.* [c] Gr. *having received.* [d] Gr. *was brought . . . by the majestic glory.* [e] Gr. *brought.* [f] Gr. *squalid.* [g] Or, *special* [h] Gr. *was brought.* [i] Or, *Holy Spirit* [j] Or, *sects of perdition*

[a] cast them down to [b] hell, and committed them to [c] pits of darkness, to be reserved unto judgement; [5] and spared not the ancient world, but preserved Noah with seven others, [d] a preacher of righteousness, when he brought a flood upon the world of the ungodly; [6] and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; [7] and delivered righteous Lot, sore distressed by the lascivious life of the wicked [8] (for that righteous man dwelling among them, in seeing and hearing, [e] vexed *his* righteous soul from day to day with *their* lawless deeds): [9] the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; [10] but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at [f] dignities: [11] whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. [12] But these, as creatures without reason, born [g] mere animals [h] to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [i] destroying surely be destroyed, [13] suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the daytime, spots and blemishes, revelling in their [j] love-feasts while they feast with you; [14] having eyes full of [k] adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; [15] forsaking the right way, they went astray, having followed the way of Balaam the *son* of [l] Beor, who loved the hire of wrong-doing; [16] but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. [17] These are springs without water, and mists driven by a storm; for whom the blackness

[a] Or, *cast them into dungeons* [b] Gr. *Tartarus.* [c] Some ancient authorities read *chains.* [d] Gr. *a herald.* [e] Gr. *tormented.* [f] Gr. *glories.* [g] Gr. *natural.* [h] Or, *to take and to destroy* [i] Or, *corruption* [j] Many ancient authorities read *deceivings.* [k] Gr. *an adulteress.* [l] Many ancient authorities read *Bosor.*

of darkness hath been reserved. 18 For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them who live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of [a] whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of [b] the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. 22 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; 2 that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: 3 knowing this first, that [c] in the last days mockers shall come with mockery, walking after their own lusts, 4 and saying, Where is the promise of his [d] coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and [e] amidst water, by the word of God; 6 by which means the world that then was, being overflowed with water, perished: 7 but the heavens that now are, and the earth, by the same word have been [f] stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one

[a] Or, *what* [b] Many ancient authorities read *our.* [c] Gr. *in the last of the days.* [d] Gr. *presence.* [e] Or, *through* [f] Or, *stored with fire*

thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [a] elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be [b] burned up. 11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, 12 looking for and [c] earnestly desiring the [d] coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [a] elements shall melt with fervent heat? 13 But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; 16 as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. 18 But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and [e] for ever. Amen.

[a] Or, *heavenly bodies* [b] The most ancient manuscripts read *discovered.* [c] Or, *hastening*
[d] Gr. *presence.* [e] Gr. *unto the day of eternity.*

THE FIRST EPISTLE GENERAL OF JOHN.

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [a] Word of life
2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us); 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his son Jesus Christ: 4 and these things we write, that, [b] our joy may be fulfilled.

5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an [c] Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world. 3 And hereby know we that we know him, if

[a] Or, *word* [b] Many ancient authorities read *your*. [c] Or, *Comforter* Or, *Helper* Gr. *Paraclete*.

we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: 5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: 6 he that saith he abideth in him ought himself also to walk even as he walked.

7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. 8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. 9 He that saith he is in the light, and hateth his brother, is in the darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [a] I have written unto you, little children, because ye know the Father. 14 [a] I have written unto you, fathers, because ye know him which is from the beginning. [a] I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[a] Or, *I wrote*

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest [a] how that they all are not of us. 20 And ye have an anointing from the Holy One, [b] and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and [c] because no lie is of the truth. 22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. 24 As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. 25 And this is the promise which he promised [d] us, *even* the life eternal. 26 These things have I written unto you concerning them that would lead you astray. 27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [e] and is true, and is no lie, and even as it taught you, [f] ye abide in him. 28 And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed [g] before him at his [h] coming. 29 If ye know that he is righteous, [i] ye know that every one also that doeth righteousness is begotten of him.

3 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. 2 Beloved, now are we children of

[a] Or, *that not all are of us* [b] Some very ancient authorities read *and ye all know.* [c] Or, *that* [d] Some ancient authorities read *you.* [e] Or, *so it is true, and is no lie; and even as &c.* [f] Or, *abide ye* [g] Gr. *from him.* [h] Gr. *presence.* [i] Or, *know ye*

God, and it is not yet made manifest what we shall be. We know that, if [a] he shall be manifested, we shall be like him; for we shall see him even as he is. 3 And every one that hath this hope *set* on him purifieth himself, even as he is pure. 4 Every one that doeth sin doeth also lawlessness: and sin is lawlessness. 5 And ye know that he was manifested to [b] take away sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither [c] knoweth him. 7 *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: 8 he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. 9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message which ye heard from the beginning, that we should love one another: 12 not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hateth you. 14 We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 18 *My* little children, let us not love in

[a] Or, *it* [b] Or, *bear sins* [c] Or, *hath known*

word, neither with the tongue; but in deed and truth. [19] Hereby shall we know that we are of the truth, and shall [a] assure our heart before him, [20] whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. [21] Beloved, if our heart condemn us not, we have boldness toward God; [22] and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. [23] And this is his commandment, that we should [b] believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. [24] And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. [2] Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: [3] and every spirit which [c] confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. [4] Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. [5] They are of the world: therefore speak they *as* of the world, and the world heareth them. [6] We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. [8] He that loveth not knoweth not God; for God is love. [9] Herein was the love of God manifested [d] in us, that God hath sent his only begotten Son into the world, that we might live through him. [10] Herein is

[a] Gr. *persuade.* [b] Gr. *believe the name.* [c] Some ancient authorities read *annulleth Jesus.* [d] Or, *in our case*

love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. [11] Beloved, if God so loved us, we also ought to love one another. [12] No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: [13] hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. [14] And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. [15] Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. [16] And we know and have believed the love which God hath [a] in us. God is love; and he that abideth in love abideth in God, and God abideth in him. [17] Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. [18] There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. [19] We love, because he first loved us. [20] If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [b] cannot love God whom he hath not seen. [21] And this commandment have we from him, that he who loveth God love his brother also.

5 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. [2] Hereby we know that we love the children of God, when we love God, and do his commandments. [3] For this is the love of God, that we keep his commandments: and his commandments are not grievous. [4] For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith. [5] And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? [6] This is he that came by water and blood,

[a] Or, *in our case* [b] Many ancient authorities read *how can he love God whom he hath not seen?*

even Jesus Christ; not [a] with the water only, but [a] with the water and [a] with the blood. 7 And it is the Spirit that beareth witness, because the Spirit is the truth. 8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. 9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. 10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. 11 And the witness is this, that God gave unto us eternal life, and this life is in his Son. 12 He that hath the Son hath the life; he that hath not the Son of God hath not the life.

13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God. 14 And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth us: 15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. 16 If any man see his brother sinning a sin not unto death, [b] he shall ask, and *God* will give him life for them that sin not unto death. There is [c] a sin unto death: not concerning this do I say that he should make request. 17 All unrighteousness is sin: and there is [c] a sin not unto death.

18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth [d] him, and the evil one toucheth him not. 19 We know that we are of God, and the whole world lieth in the evil one. 20 And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. 21 *My* little children, guard yourselves from idols.

[a] Gr. *in.* [b] Or, *he shall ask and shall give him life,* even *to them &c.* [c] Or, *sin* [d] Or, *himself*

THE SECOND EPISTLE OF JOHN.

1 The elder unto the elect lady
and her children, whom I
love in truth; and not I only,
but also all they that know the
truth; 2 for the truth's sake
which abideth in us, and it
shall be with us for ever:
3 Grace, mercy, peace shall be
with us, from God the Father,
and from Jesus Christ, the Son
of the Father, in truth and love.

4 I rejoice greatly that I
have found *certain* of thy chil-
dren walking in truth, even as
we received commandment from
the Father. 5 And now I be-
seech thee, lady, not as though
I wrote to thee a new command-
ment, but that which we had
from the beginning, that we
love one another. 6 And this is
love, that we should walk after
his commandments. This is
the commandment, even as ye
heard from the beginning, that
ye should walk in it. 7 For
many deceivers are gone forth
into the world, *even* they that
confess not that Jesus Christ
cometh in the flesh. This is
the deceiver and the antichrist.
8 Look to yourselves, that ye
[a] lose not the things which [b] we
have wrought, but that ye re-
ceive a full reward. 9 Whoso-
ever [c] goeth onward and abideth
not in the teaching of Christ,
hath not God: he that abideth
in the teaching, the same hath
both the Father and the Son.
10 If any one cometh unto you,
and bringeth not this teaching,
receive him not into *your* house,
and give him no greeting: 11 for
he that giveth him greeting par-
taketh in his evil works.

12 Having many things to
write unto you, I would not
write them with paper and ink:
but I hope to come unto you,
and to speak face to face, that
your joy may be fulfilled. 13 The
children of thine elect sister
salute thee.

[a] Or, *destroy* [b] Many ancient authorities read *ye.* [c] Or, *taketh the lead*

THE THIRD EPISTLE OF JOHN.

1 The elder unto Gaius the beloved, whom I love in truth.
2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. 3 For I [a] rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. 4 Greater [b] joy have I none than [c] this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; 6 who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: 7 because that for the sake of the Name they went forth, taking nothing of the Gentiles. 8 We therefore ought to welcome such, that we may be fellow-workers with the truth.

9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10 Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. 11 Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. 12 Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen: 14 but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

[a] Or, *rejoice greatly, when brethren come and bear witness*
[b] Some ancient authorities read *grace.*
[c] Or, *these* things, *that I may hear*

THE GENERAL EPISTLE OF
JUDE.

1 JUDAS, a [a] servant of Jesus Christ, and brother of James, [b] to them that are called, beloved in God the Father, and kept for Jesus Christ: 2 Mercy unto you and peace and love be multiplied.

3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. 4 For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [c] our only Master and Lord, Jesus Christ.

5 Now I desire to put you in remembrance, though ye know all things once for all, how that [d] the Lord, having saved a people out of the land of Egypt, [e] afterward destroyed them that believed not. 6 And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day. 7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [f] as an example, suffering the punishment of eternal fire. 8 Yet in like mannner these also in their dreamings defile the flesh, and set at nought dominion, and rail at [g] dignities. 9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee. 10 But these rail at whatsoever things they know not: and

[a] Gr. *bond-servant.* [b] Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called* [c] Or, *the only Master, and our Lord Jesus Christ* [d] Many very ancient authorities read *Jesus.* [e] Gr. *the second time.* [f] Or, *as an example of eternal fire, suffering punishment* [g] Gr. *glories.*

what they understand naturally, like the creatures without reason, in these things are they [a] destroyed. [11] Woe unto them! for they went in the way of Cain, and [b] ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. [12] These are they who are [c] hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; [13] wild waves of the sea, foaming out their own [d] shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. [14] And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with [e] ten thousands of his holy ones, [15] to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. [16] These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.

17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; [18] how that they said to you, In the last time there shall be mockers, walking after [f] their own ungodly lusts. [19] These are they who make separations, [g] sensual, having not the Spirit. [20] But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, [21] keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [22] [h] And on some have mercy, [i] who are in doubt; [23] and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

24 Now unto him that is

[a] Or, *corrupted* [b] Or, *cast themselves away through* [c] Or, *spots* [d] Gr. *shames.* [e] Gr. *his holy myriads.* [f] Gr. *their own lusts of ungodlinesses.* [g] Or, *natural* Or, *animal* [h] The Greek text in this passage (*And . . . fire*) is somewhat uncertain. [i] Or, *while they dispute* with you

able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, [25] to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and [a] for evermore. Amen.

[a] Gr. *unto all the ages.*

THE REVELATION

OF

S. JOHN THE DIVINE.

1 The Revelation of Jesus Christ, which God [a] gave him to shew unto his [b] servants, *even* the things which must shortly come to pass: and he sent and signified [c] *it* by his angel unto his servant John; 2 who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [d] which is to come; and from the seven Spirits which are before his throne; 5 and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [e] loosed us from our sins [f] by his blood; 6 and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [g] for ever and ever. Amen. 7 Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8 I am the Alpha and the Omega, saith [h] the Lord God, [i] which is and which was and [d] which is to come, the Almighty.

9 I John, your brother and

[a] Or, *gave unto him, to shew unto his servants the things &c.* [b] Gr. *bond-servants:* and so throughout this book. [c] Or, *them* [d] Or, *which cometh* [e] Many authorities, some ancient, read *washed.* [f] Gr. *in.* [g] Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.* [h] Or, *the Lord, the God* [i] Or, *he which*



JOHN WRITING TO THE CHURCHES. Rev. i. 4.

partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. [10] I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet [11] saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. [12] And I turned to see the voice which spake with me. And having turned I saw seven golden [a] candlesticks; [13] and in the midst of the [a] candlesticks one like unto [b] a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. [14] And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; [15] and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. [16] And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. [17] And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, [18] and the Living one; and I [c] was dead, and behold, I am alive [d] for evermore, and I have the keys of death and of Hades. [19] Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; [20] the mystery of the seven stars which thou sawest [e] in my right hand, and the seven golden [a] candlesticks. The seven stars are the angels of the seven churches: and the seven [a] candlesticks are seven churches.

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden

[a] Gr. *lamp-stands.* [b] Or, *the Son of man* [c] Gr. *became.* [d] Gr. *unto the ages of the ages.* [e] Gr. *upon.*

[a] candlesticks: [2] I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; [3] and thou hast patience and didst bear for my name's sake, and hast not grown weary. [4] But I have *this* against thee, that thou didst leave thy first love. [5] Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [b] candlestick out of its place, except thou repent. [6] But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. [7] He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [c] Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which [d] was dead, and lived *again*: [9] I know thy tribulation, and thy poverty (but thou art rich), and the [e] blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. [10] Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [f] and ye shall have [g] tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. [11] He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged sword: [13] I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [h] of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. [14] But

[a] Gr. *lamp-stands.* [b] Gr. *lamp-stand.* [c] Or, *garden:* as in Gen. ii. 8. [d] Gr. *became.* [e] Or, *reviling* [f] Some ancient authorities read *and may have.* [g] Gr. *a tribulation of ten days.* [h] The Greek text here is somewhat uncertain.

I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. 15 So hast thou also some that hold the teaching of the Nicolaitans in like manner. 16 Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: 19 I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. 20 But I have *this* against thee, that thou sufferest [a] the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. 21 And I gave her time that she should repent; and she willeth not to repent of her fornication. 22 Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of [b] her works. 23 And I will kill her children with [c] death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto each one of you according to your works. 24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. 25 Howbeit that which ye have, hold fast till I come. 26 And he that overcometh, and he that keepeth my works unto the end, to him

[a] Many authorities, some ancient, read *thy wife.*
[b] Many ancient authorities read *their.*
[c] Or, *pestilence*

will I give authority over the nations: [27] And he shall rule them with a rod of [a] iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: [28] and I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith to the churches.

3 And to the angel of the church in Sardis write:

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. [2] Be thou watchful, and stablish the things that remain, which were ready to die: for I have [b] found no works of thine fulfilled before my God. [3] Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. [4] But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. [5] He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. [6] He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: [8] I know thy works (behold, I have [c] set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. [9] Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. [10] Because thou didst keep the word of my patience, I also will keep thee from

[a] Or, *iron; as vessels of the potter, are they broken* [b] Many ancient authorities read *not found thy works.* [c] Gr. *given.*

the hour of [a] trial, that *hour* which is to come upon the whole [b] world, to [c] try them that dwell upon the earth. 11 I come quickly: hold fast that which thou hast, that no one take thy crown. 12 He that overcometh, I will make him a pillar in the [d] temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. 13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God. 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. 17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: 18 I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. 19 As many as I love, I reprove and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. 21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith to the churches.

4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a

[a] Or, *temptation* throughout this book. [b] Gr. *inhabited earth.* [c] Or, *tempt* [d] Or, *sanctuary:* and so

trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [a] come to pass hereafter. [2] Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; [3] and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. [4] And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. [5] And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; [6] and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. [7] And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. [8] And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and [b] which is to come. [9] And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [c] for ever and ever, [10] the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [c] for ever and ever, and shall cast their crowns before the throne, saying, [11] Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5 And I saw [d] in the right hand of him that sat on the

[a] Or, *come to pass. After these things straightway &c.* [b] Or, *which cometh* [c] Gr. *unto the ages of the ages.* [d] Gr. *on.*

throne a book written within and on the back, close sealed with seven seals. 2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. 4 And I wept much, because no one was found worthy to open the book, or to look thereon: 5 and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. 6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [a] seven Spirits of God, sent forth into all the earth. 7 And he came, and he [b] taketh *it* out of the right hand of him that sat on the throne. 8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, 10 and madest them *to be* unto our God a kingdom and priests; and they reign upon the earth. 11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. 13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that

[a] Some ancient authorities omit *seven.*

[b] Gr. *hath taken.*

are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, [a] for ever and ever. [14] And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come [b]. [2] And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

3 And when he opened the second seal, I heard the second living creature saying, Come [b]. [4] And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [c] peace from the earth, and that they should slay one another: and there was given unto him a great sword.

5 And when he opened the third seal, I heard the third living creature saying, Come [b]. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. [6] And I heard as it were a voice in the midst of the four living creatures saying, A [d] measure of wheat for a [e] penny, and three measures of barley for a [e] penny; and the oil and the wine hurt thou not.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come [b]. [8] And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [f] death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: [10] and they cried

[a] Gr. *unto the ages of the ages.* [b] Some ancient authorities add *and see.* [c] Some ancient authorities read *the peace of the earth.* [d] Gr. *chœnix*, a small measure. [e] See marginal note on Matt. xviii. 28. [f] Or, *pestilence*

with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [a] be fulfilled.

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. 14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the princes, and the [b] chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of their wrath is come; and who is able to stand?

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. 2 And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. 4 And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand:

[a] Some ancient authorities read *have fulfilled* their course. [b] Or, *military tribunes* Gr. *chiliarchs.*

Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; 10 and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. 11 And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, 12 saying, Amen: [a] Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God [b] for ever and ever. Amen. 13 And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? 14 And I [c] say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. 16 They shall hunger no more, neither thirst

[a] Gr. *The blessing, and the glory, &c.* [b] Gr. *unto the ages of the ages.* [c] Gr. *have said.*

any more; neither shall the sun strike upon them, nor any heat: [17] for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

8 And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour. [2] And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood [a] over the altar, having a golden censer; and there was given unto him much incense, that he should [b] add it unto the prayers of all the saints upon the golden altar which was before the throne. [4] And the smoke of the incense, [c] with the prayers of the saints, went up before God out of the angel's hand. [5] And the angel [d] taketh the censer; and he filled it with the fire of the altar, and cast it [e] upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast [e] upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; [11] and the name of the star is called Wormwood: and the third part of the waters be-

[a] Or, *at*. [b] Gr. *give*. [c] Or, *for* [d] Gr. *hath taken*. [e] Or, *into*

came wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard [a] an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. 2 And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. 4 And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. 5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. 6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. 7 And the [b] shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. 8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of

[a] Gr. *one eagle.*

[b] Gr. *likenesses.*

many horses rushing to war. 10 And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. 11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name [a] Apollyon.

12 The first Woe is past: behold, there come yet two Woes hereafter.

13 And the sixth angel sounded, and I heard [b] a voice from the horns of the golden altar which is before God, 14 one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. 15 And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. 16 And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. 18 By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. 19 For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. 20 And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship [c] devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: 21 and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud;

[a] That is, *Destroyer*. [b] Gr. *one voice*. [c] Gr. *demons*.

and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; 2 and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; 3 and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not. 5 And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 6 and sware by him that liveth [a] for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, [b] and the sea and the things that are therein, that there shall be [c] time no longer: 7 but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets. 8 And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. 9 And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. 11 And they say unto me, Thou must prophesy again [d] over many peoples and nations and tongues and kings.

11 And there was given me a reed like unto a rod: [e] and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 And the court which is with-

[a] Gr. *unto the ages of the ages.* [b] Some ancient authorities omit *and the sea and the things that are therein.* [c] Or, *delay* [d] Or, *concerning* [e] Gr. *saying.*

out the temple [a] leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. [3] And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. [4] These are the two olive trees and the two [b] candlesticks, standing before the Lord of the earth. [5] And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. [6] These have the power to shut the heaven, that it rain not during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. [7] And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. [8] And their [c] dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. [9] And from among the peoples and tribes and tongues and nations do *men* look upon their [c] dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. [10] And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. [11] And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. [12] And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. [13] And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake [d] seven thousand persons: and

[a] Gr. *cast without.* [b] Gr. *lamp-stands.* [c] Gr. *carcase.* [d] Gr. *names of men, seven thousand.*

the rest were affrighted, and gave glory to the God of heaven.

14 The second Woe is past: behold, the third Woe cometh quickly.

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign [a] for ever and ever. 16 And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, 17 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. 18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [b] covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she was with child: and she crieth out, travailing in birth, and in pain to be delivered. 3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. 5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. 6 And the woman

[a] Gr. *unto the ages of the ages.*

[b] Or, *testament*

fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; 8 and they prevailed not, neither was their place found any more in heaven. 9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [a] world; he was cast down to the earth, and his angels were cast down with him. 10 And I heard a great voice in heaven, saying, [b] Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. 12 Therefore rejoice, O heavens, and ye that [c] dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man *child.* 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of

[a] Gr. *inhabited earth.* [b] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's* [c] Gr. *tabernacle.*

God, and hold the testimony of
13 Jesus: [1] AND he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. [2] And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. [3] And *I saw* one of his heads as though it had been [a] smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; [4] and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? [5] and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [b] to continue forty and two months. [6] And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [c] dwell in the heaven. [7] [d] And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. [8] And all that dwell on the earth shall worship him, *every one* whose name hath not been [e] written in the book of life of the Lamb that hath been slain from the foundation of the world. [9] If any man hath an ear, let him hear. [10] [f] If any man [g] *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must be he killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. [12] And he exerciseth all the authority of the first

[a] Gr. *slain.* [b] Or, *to do* his works *during* See Dan. xi. 28. [c] Gr. *tabernacle.* [d] Some ancient authorities omit *And it was given . . . overcome them.* [e] Or, *written from the foundation of the world in the book . . . slain* [f] The Greek text in this verse is somewhat uncertain. [g] Or, leadeth *into captivity*

beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. 13 And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. 14 And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. 15 And it was given *unto him* to give breath to it, *even* to the image of the beast, [a] that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. 16 And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; 17 and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. 18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [b] Six hundred and sixty and six.

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their harps: 3 and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. 4 These are they which were not defiled with women; for they are virgins. These *are* they which

[a] Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*
[b] Some ancient authorities read *Six hundred and sixteen.*

follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the first-fruits unto God and unto the Lamb. 5 And in their mouth was found no lie: they are without blemish.

6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [a] dwell on the earth, and unto every nation and tribe and tongue and people; 7 and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, 10 he also shall drink of the wine of the wrath of God, which is [b] prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 and the smoke of their torment goeth up [c] for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. 12 Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [d] in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [e] a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out from the temple, crying with a

[a] Gr. *sit.* [b] Gr. *mingled.* [c] Gr. *unto ages of ages.* [d] Or, *in the Lord. From henceforth, yea, saith the Spirit* [e] Or, *the Son*

great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come: for the harvest of the earth is [a] overripe. [16] And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel cast his sickle into the earth, and gathered the [b] vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. [20] And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [c] by the glassy sea, having harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the [d] ages. [4] Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened; [6] and there came out from the temple the

[a] Gr. *dried up.* [b] Gr. *vine.* [c] Or, *upon* [d] Many ancient authorities read *nations.*

seven angels that had the seven plagues, arrayed [a] with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles. [7] And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [b] for ever and ever. [8] And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and [c] it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and [c] it became blood as of a dead man; and every [d] living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; [e] and [c] it became blood. [5] And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus [f] judge: [6] for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. [7] And I heard the altar saying, Yea, O Lord God the Almighty, true and righteous are thy judgements.

8 And the fourth poured out his bowl upon the sun; and it was given unto [g] it to scorch men with fire. [9] And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, [11] and

[a] Many ancient authorities read *in linen.* [b] Gr. *unto the ages of the ages.* [c] Or, *there came* [d] Gr. *soul of life.* [e] Some ancient authorities read *and they became.* [f] Or, *judge. Because they . . . prophets, thou hast given them blood also to drink* [g] Or, *him*

they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising. 13 And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: 14 for they are spirits of [a] devils, working signs; which go forth [b] unto the kings of the whole [c] world, to gather them together unto the war of the great day of God, the Almighty. 15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) 16 And they gathered them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: 18 and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since [d] there were men upon the earth, so great an earthquake, so mighty. 19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon

[a] Gr. *demons.* [b] Or, *upon* [c] Gr. *inhabited earth.* [d] Some ancient authorities read *there was a man.*

many waters; [2] with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. [3] And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [a] full of names of blasphemy, having seven heads and ten horns. [4] And the woman was arrayed in purple and scarlet, and [b] decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [c] even the unclean things of her fornication, [5] and upon her forehead a name written, [d] MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. [6] And I saw the woman drunken with the blood of the saints, and with the blood of the [e] martyrs of Jesus. And when I saw her, I wondered with a great wonder. [7] And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. [8] The beast that thou sawest was, and is not; and is about to come up out of the abyss, [f] and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [g] in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and [h] shall come. [9] Here is the [i] mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: [10] and [j] they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. [11] And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. [12] And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.

[a] Or, *names full of blasphemy* [b] Gr. *gilded.* [c] Or, *and of the unclean things* [d] Or, *a mystery,* BABYLON THE GREAT [e] Or, *witnesses* [f] Some ancient authorities read *and he goeth.* [g] Gr. *on.* [h] Gr. *shall be present.* [i] Or, *meaning* [j] Or, *there are*

13 These have one mind, and
they give their power and
authority unto the beast.
14 These shall war against the
Lamb, and the Lamb shall
overcome them, for he is Lord
of lords, and King of kings;
and they *also shall overcome*
that are with him, called and
chosen and faithful. 15 And
he saith unto me, The waters
which thou sawest, where the
harlot sitteth, are peoples, and
multitudes, and nations, and
tongues. 16 And the ten horns
which thou sawest, and the
beast, these shall hate the har-
lot, and shall make her desolate
and naked, and shall eat her
flesh, and shall burn her utterly
with fire. 17 For God did put
in their hearts to do his mind,
and to come to one mind, and to
give their kingdom unto the
beast, until the words of God
should be accomplished. 18 And
the woman whom thou sawest is
the great city, which [a] reigneth
over the kings of the earth.

18 After these things I saw
another angel coming down
out of heaven, having great
authority; and the earth was
lightened with his glory. 2 And
he cried with a mighty voice,
saying, Fallen, fallen is Babylon
the great, and is become a habi-
tion of [b] devils, and a [c] hold of
every unclean spirit, and a
[c] hold of every unclean and
hateful bird. 3 For [d] by [e] the
wine of the wrath of her forni-
cation all the nations are fallen;
and the kings of the earth com-
mitted fornication with her, and
the merchants of the earth
waxed rich by the power of her
[f] wantonness.

4 And I heard another voice
from heaven, saying, Come forth,
my people, out of her, that ye
have no fellowship with her sins,
and that ye receive not of her
plagues: 5 for her sins [g] have
reached even unto heaven, and
God hath remembered her in-
iquities. 6 Render unto her even
as she rendered, and double
unto her the double according to
her works: in the cup which
she mingled, mingle unto her
double. 7 How much soever she

[a] Gr. *hath a kingdom.* [b] Or, *demons.* [c] Or, *prison* [d] Some authorities read *of the wine . . . have drunk.* [e] Some ancient authorities omit *the wine of.* [f] Or, *luxury* [g] Or, *clave together*

glorified herself, and waxed [a] wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. [8] Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is [b] the Lord God which judged her. [9] And the kings of the earth, who committed fornication and lived [c] wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, [10] standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come. [11] And the merchants of the earth weep and mourn over her, for no man buyeth their [d] merchandise any more; [12] [d] merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; [13] and cinnamon, and [e] spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and [f] slaves; and [g] souls of men. [14] And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. [15] The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; [16] saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and [h] decked with gold and precious stone and pearl! [17] for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as [i] gain their living by sea, stood afar off, [18] and cried out as they looked upon the smoke of her burning, saying, What *city* is like the

[a] Or, *luxurious* [b] Some ancient authorities omit *the Lord.* [c] Or, *luxuriously* [d] Gr. *cargo.* [e] Gr. *amomum.* [f] Gr. *bodies.* [g] Or, *lives* [h] Gr. *gilded.* [i] Gr. *work the sea.*

great city? [19] And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. [20] Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

[21] And [a] a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. [22] And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [b] of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; [23] and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. [24] And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: [2] for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. [3] And a second time they [c] say, Hallelujah. And her smoke goeth up [d] for ever and ever. [4] And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. [5] And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.

[a] Gr. *one.* [b] Some ancient authorities omit *of whatsoever craft.* [c] Gr. *have said.* [d] Gr. *unto the ages of the ages.*

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. 7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints. 9 And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. 10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened: and behold, a white horse, and he that sat thereon, [a] called Faithful and True; and in righteousness he doth judge and make war. 12 And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but he himself. 13 And he *is* arrayed in a garment [b] sprinkled with blood: and his name is called The Word of God. 14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. 15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [c] winepress of the fierceness of the wrath of Almighty God. 16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw [d] an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper

[a] Some ancient authorities omit *called.* [b] Some ancient authorities read *dipped in.* [c] Gr. *winepress of the wine of the fierceness.* [d] Gr. *one.*

of God; 18 that ye may eat the flesh of kings, and the flesh of [a]captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: 21 and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain [b]in his hand. 2 And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. 5 The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [c]power; but they shall be priests of God

[a] Or, *military tribunes* Gr. *chiliarchs.* [b] Gr. *upon.* [c] Or, *authority*

and of Christ, and shall reign with him [a] a thousand years.

7 And when the thousand years are finished, Satan shall be loosed out of his prison, 8 and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. 9 And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down [b] out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [c] for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. 14 And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. 15 And if any was not found written in the book of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 2 And I saw [d] the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [e] dwell with them, and they shall be his peoples, and

[a] Some ancient authorities read *the.* [b] Some ancient authorities insert *from God.* [c] Gr. *unto the ages of the ages.* [d] Or, *the holy city Jerusalem coming down new out of heaven* [e] Gr. *tabernacle.*

God himself shall be with them, [a] *and be* their God: [4] and he shall wipe away every tear from their eyes: and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. [5] And he that sitteth on the throne said, Behold, I make all things new. And he saith, [b] Write: for these words are faithful and true. [6] And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. [7] He that overcometh shall inherit these things; and I will be his God, and he shall be my son. [8] But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

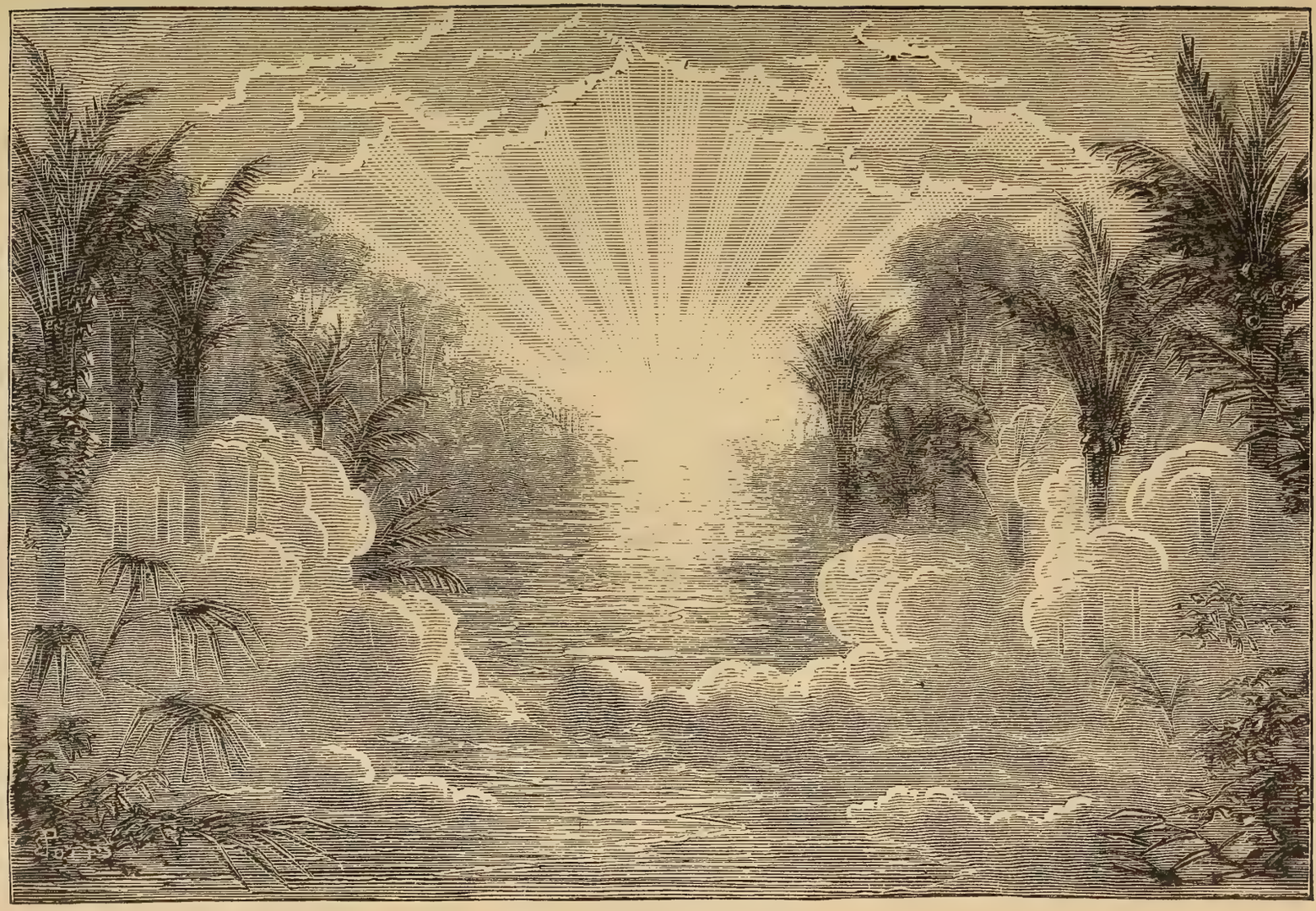
9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. [10] And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, [11] having the glory of God: her [c] light was like unto a stone most precious, as it were a jasper stone, clear as crystal: [12] having a wall great and high; having twelve [d] gates, and at the [d] gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: [13] on the east were three [d] gates; and on the north three [d] gates; and on the south three [d] gates; and on the west three [d] gates. [14] And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. [15] And he that spake with me had for a measure a golden reed to measure the city, and the [d] gates thereof, and the wall thereof. [16] And the city

[a] Some ancient authorities omit, and be *their God.* [b] Or, *Write, These words are faithful and true.* [c] Gr. *luminary.* [d] Gr. *portals.*

lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. [17] And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. [18] And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. [19] The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, [a] sapphire; the third, chalcedony; the fourth, emerald; [20] the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, [b] jacinth; the twelfth, amethyst. [21] And the twelve [c] gates were twelve pearls; each one of the several [c] gates was of one pearl: and the street of the city was pure gold, [d] as it were transparent glass. [22] And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. [23] And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [e] and the lamp thereof *is* the Lamb. [24] And the nations shall walk [f] amidst the light thereof: and the kings of the earth do bring their glory into it. [25] And the [c] gates thereof shall in no wise be shut by day (for there shall be no night there): [26] and they shall bring the glory and the honour of the nations into it: [27] and there shall in no wise enter into it anything [g] unclean, or he that [h] maketh an abomination and a lie; but only they which are written in the Lamb's book of life.

22 And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of [i] the Lamb, [2] in the midst of the street thereof. And on this side of the river and on that was [j] the tree of life, bearing twelve [k] *man-*

[a] Or, *lapis lazuli* [b] Or, *sapphire* [c] Gr. *portals.* [d] Or, *transparent as glass.* [e] Or, *and the Lamb, the lamp thereof* [f] Or, *by* [g] Gr. *common.* [h] Or, *doeth* [i] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life* [j] Or, *a tree* [k] Or, *crops of fruit*



THE RIVER OF LIFE.

ner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be [a] no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; 4 and they shall see his face; and his name *shall be* on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [b] for ever and ever.

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. 7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. 9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. 11 He that is unrighteous, let him do unrighteousness [c] still: and he that is filthy, let him be made filthy [c] still: and he that is righteous, let him do righteousness [c] still: and he that is holy, let him be made holy [c] still. 12 Behold, I come quickly; and my [d] reward is with me, to render to each man according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are they that wash their robes, that they may have [e] the right *to come* to the tree of life, and may enter in by the [f] gates into the city. 15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and

[a] Or, *no more any thing accursed* [b] Gr. *unto the ages of the ages.* [c] Or, *yet more* [d] Or, *wages* [e] Or, *the authority over* [f] Gr. *portals.*

the idolaters, and every one that loveth and [a] maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things [b] for the churches. I am the root and the offspring of David, the bright, the morning star.

17 [c] And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [d] unto them, God shall add [d] unto him the plagues which are written in this book: [19] and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [e] which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus [f] be [g] with the saints. Amen.

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[a] Or, *doeth* [b] Gr. *over.* [c] Or, *Both* [d] Gr. *upon.* [e] Or, even from *the things which are written* [f] Some ancient authorities add *Christ.* [g] Two ancient authorities read *with all.*

List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page xi.

CLASSES OF PASSAGES.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων, δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons.")

IX. After "baptize" let the marg. "Or *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Hebrew ix. 15–17.

XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let *ἀσσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny" and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24,

where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism.*

10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread.* So in Luke xi. 3.

27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6,8 For "power" read "authority" [see marg. [e]] So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]

31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg. [e] read "Many ancient authorities read *saying*"

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."

23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12, "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.

32 "and they that followed" etc. omit the marg.

45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received.*

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. [d] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

70 For "since the world began" read "of old." Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising."

37 For "even for" read "even unto."

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg. [a]

20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuza" read "Chuzas"

29 For "commanded" read "was commanding"

33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"

18 For "alone" read "apart"

46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)

XIII. 32 "I am perfected" add marg. Or, *I end my course*

XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)

XVII. 6 Read "If ye had faith" etc. and "it would obey you."

11 For "through the midst of" read "along the borders of" and substitute the present text for marg. [a].

XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*

7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*

XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.

42 "day" add marg. Some ancient authorities read *thy day.*

"peace" add marg. Some ancient authorities read *thy peace.*

XX. 20 "rule" add marg. Or, *ruling power*

XXII. 24 For "is accounted" read "was accounted"

70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

XXIII. 2 "Christ a king" omit the marg.

15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*

23 For "instant" read "urgent"

46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"

38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.

II. 17 For "The zeal of thine house" read "Zeal for thy house"

III. 20 For "ill" read "evil" So in v. 29.

29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," XIV.]

V. 27 Substitute the marginal rendering for the text.

VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*

21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.

23 "a man every whit whole" add marg. Gr. *a whole man sound.*

38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)

VIII. 24, 28 "I am *he*" omit marg. [a] (and the corresponding portion of marg. [d]) So in xiii. 19.

25 Substitute for the present marg. [b] Or, *Altogether that which I also speak unto you*

26 "unto the world" omit marg. [c] "Gr. *into.*"

44 For "stood" read "standeth" and omit marg. [b]

52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]

58 For "was" read "was born" and omit marg. [b]

X. 8 "before me" add marg. Some ancient authorities omit *before me.*

XII. 43 For "the glory of men... the glory of God" read "the glory *that is* of men... the glory *that is* of God"

XIV. 1 Let marg. [c] and the text exchange places.

14 For "shall ask me any thing" read "shall ask any thing" and let marg. [a] read Many ancient authorities add *me.*

XVI. 25, 29 For "proverbs" read "dark sayings"

XVII. 24 For "I will" read "I desire"

XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it,* for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]

XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners.*"

XIV. 9 "made whole" omit marg. [a]

XV. 18 For "from the beginning of the world" read "from of old"

23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)

XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.

35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little* time

29 "whether with little" etc. add marg. Or, *both in little and in great*, i. e. in all respects

XXVII. 37 Omit marg. [b]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.

18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. *sinned.*

13 For "a law" read "the law"

14 For "which have no" read "that have not the" For "having no" read "not having the"

14, 15 Enclose in a parenthesis.

15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*

18 In marg. [g] for "*provest*" read "*dost distinguish*"

22 Omit the marg.

III. 9 For "in worse case" read "better" and omit the marg.

21 Begin a paragraph.

23 "have sinned" add marg. Gr. *sinned.*

25 "set forth" omit marg. [g] ("*purposed*")

For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. [i]

31 Make a paragraph of verse 31.

IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the marg.

V. 1 For "let us have" read "we have" and in marg. [c] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).

7 Omit marg. [a] ("*that which is good*")

VI. 7 "justified" add marg. Or, *released*

VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"

VIII. 3 Let marg. [e] ("*and for sin*") and the text exchange places.

5, 6, 9, 13 For "spirit" read "Spirit"

13 For "mortify" read "put to death" and omit marg. [h]

24 For "by" read "in" (with marg. Or, *by*)

26 For "himself" read "itself"

34 For "shall condemn" read "condemneth"

IX. 5 For marg. [f] read Or, *flesh: he who is over all, God,* be *blessed for ever*

22 "willing" add marg. Or, *although willing*

XI. 11 Begin the paragraph here instead of at ver. 13.

XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*

6 Omit marg. [j] ("*the faith*")

19 Let marg. [f] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.

19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"

26 Omit marg. [g] (Or, "have part therein")

II. 6 For "the perfect" read "them that are full-grown"

8 For "knoweth" read "hath known"

12 For "is of God" read "is from God"

For "are freely given to us by God" read "were freely given to us of God"

13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg. [a]

14 "natural" add marg. Or, *unspiritual* Gr. *psychical.*

IV. 8 For "have reigned" read "have come to reign"

9 For "and to angels" read "both to angels" and substitute the present text for the marg.

21 For "meekness" read "gentleness"

V. 10, 11 Let marg. [d] and [e] and the text exchange places.

VII. 6 For "permission" read "concession"

21 Let marg. [b] ("*nay, even if*") and the text exchange places.

25 For "faithful" read "trustworthy"

26 For "the present distress" read "the distress that is upon us"

31 For "abusing it" read "using it to the full" and omit the marg.

VIII. 3 For "of him" read "by him"

8 "commend" add marg. Gr. *present.*

IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.

27 "have preached" add marg. Or, *have been a herald*

XI. 10 Omit marg. [a] ("*have authority over*")

19 For "heresies" read "factions" (with marg. Gr. *heresies.*)

27 For "unworthily" read "in an unworthy manner"

XII. 31 Read "And moreover a most excellent way" etc.

XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. [d] and [e]

13 Omit marg. [f] ("*but greater than these*")

XIV. 3 For "comfort" read "exhortation"

33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]

XV. 2 Adopt marg. [a] for the text (substituting "*the word which*" for "*what*".)

8 For "as unto . . . time" read "as to the *child* untimely born"

19 Let marg. [a] and the text exchange places.

33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"

34 For "Awake up" read "Awake to soberness" and omit marg. [h]

44, 46 "natural" add marg. Gr. *psychical.*

51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)

15 For "before" read "first"

24 Read in the text "for in faith ye stand fast"

II. 14 Begin a new paragraph with this verse.

15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

III. 9 For "is glory" read "hath glory" and let marg. [e] run Many etc. *For if the ministration of condemnation is glory.*

18 Let marg. [b] and the text exchange places. Omit marg. [c] ("*the Spirit* which is *the Lord*")

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

7 Strike out "—wherefore" and add marg. Some ancient authorities read *—wherefore.*

GALATIANS.

I. 7 "which is not another *gospel:* only" etc. add the marg. Or, *which is nothing else save that* etc.

10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"

II. 1 Strike out marg. [a] ("*in the course of*")

16 For "save" read "but" and omit marg. [a]

20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. [b]

III. 22 For "hath shut up" read "shut up"

23 Omit marg. [b] ("*the faith*")

24 For "hath been" read "is become"

IV. 12 For "be" read "become"

For "I *am* as" read "I also *am become* as"

16 For "because I tell you" read "by telling you"

19 Substitute a dash for the comma after "you"

V. 1 Substitute marg. [c] ("*For freedom*") for the text.

12 For "cut themselves off" read "go beyond circumcision"

20 Substitute marg. [d] ("*parties*") for the text.

VI. 1 "in any trespass" add marg. Or, *by*

10 "as" add marg. Or, *since*

11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 16 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. [b] for "insert" read "omit"

II. 2 For "power" read "powers" (with marg. Gr. *power.*)

III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)

VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.

17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*

22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*

Omit marg. [c] ("*I do not make known*")

1 For "comfort" read "exhortation"

6 For "being" read "existing" and omit marg. [b]

Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. [c]

14 For "disputings" read "questionings"

15 For "may be" read "may become"

III. 8 Substitute marg. [b] ("*refuse*") for the text.

9 For "of God" read "from God"

12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on" and in marg. [e] for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"

13 For "apprehended" read "laid hold"

IV. 4 Omit marg. [a] ("*Farewell*")

19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"

II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg. [a]

III. 5 For "Mortify" read "Put to death" and omit marg. [h]

16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg. [a] run *claimed authority*, and then let the marg. and the text exchange places.

IV. 12 For "honestly" read "becomingly"

V. 22 Omit marg. [b] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"

10 For "are perishing" read "perish" with the text in the marg.

III. 2 Omit marg. [b] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"

18 Substitute marg. [c] ("*led the way to thee*") for the text.

II. 4 Read "who would have all men to be saved"

15 Let marg. [b] and the text exchange places.

V. 12 For "faith" read "pledge" (with marg. Gr. *faith.*)

VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption.*

II. 26 Read "having been taken captive by him unto his will"; and let marg. [b] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*

II. 13 Let the text and marg. [g] exchange places.

III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg. [g] ("*spirits*")

9 To the first "God" add marg. Or *O God*

II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)

17 For "might be" read "might become"

III. 9 Let marg. [c] ("*Where*") and the text exchange places.

11 "As" add marg. Or, *So* So in iv. 3.

IV. 2 Let the text and marg. [b] exchange places, reading in marg. "Many ancient authorities" etc.

7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.

VI. 1 For "let us cease" etc. read "leaving [b] the doctrine of the first principles of Christ, let us" with marg. [b] Gr. *the word of the beginning of Christ.*

9 In marg. [i] for "*are near to*" read "*belong to*"

VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*

IX. 4 Let marg. [e] and the text exchange places.

9 For "parable" read "figure" So in xi. 19.
Omit "*now.*"

14 "the eternal Spirit" add marg. Or, his *eternal spirit*

17 Let marg. [g] and the text exchange places.

X. 1 For "they can" read "can" (and for marg. [e] read Many ancient authorities read *they can.*)

22, 23 Let the text and marg. [b] exchange places.

25 For "the assembing of ourselves together" read "our own assembling together"

X. 34 For "[f] ye yourselves have" read "[e] ye have for yourselves" (and omit marg. [f], letting marg. [e] read Many ancient authorities read *that ye have your own selves for a* etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.

5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg. [e] run Many ancient authorities read *themselves.*)

17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected* (*for he found no place of repentance,*) etc. Or, *rejected; for . . . of repentance* etc.

XIII. 18 For "honestly" read "honourably"

20 For "the eternal" read "an eternal"

24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"

17 For "boon" read "gift"

III. 1 For "many" read "many *of you*"

IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God*

1 PETER.

II. 2 In marg. [b] for "*reasonable*" read "*belonging to the reason.*"

V. 2 For "according unto God" read "according to the *the will of* God" (and so in marg. [d]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg. [d] and the text exchange places.

7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*

17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. [d]

18 For "come" read "borne" and omit marg. [e]

II. 13 For "love-feasts" read "deceivings" and in marg. [j] read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)

V. 18 Substitute marg. [d] for the text, and add marg. [d] Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg. [b]

8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas.*

4 For "set forth" read "written of beforehand" putting the present text into the marg.

22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg.[h] ("*the Lord, the God*")

13 Omit marg.[b] ("*the Son of man*")

III. 2 For "fulfilled" read "perfected"

IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]

V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*

VI. 6 "A measure" etc. add marg. [instead of marg.[a] and[e]] Or, *A chœnix* (i. e. about a quart) *of wheat for a shilling*—implying great scarcity.

11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.

VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)

X. 6 Substitute marg.[c] (*delay*) for the text.

XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"

XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.

8 Let marg. [e] and the text exchange places. [Comp. xvii. 8.]

XIV. 6 For "an eternal gospel" read "eternal good tidings"

15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*

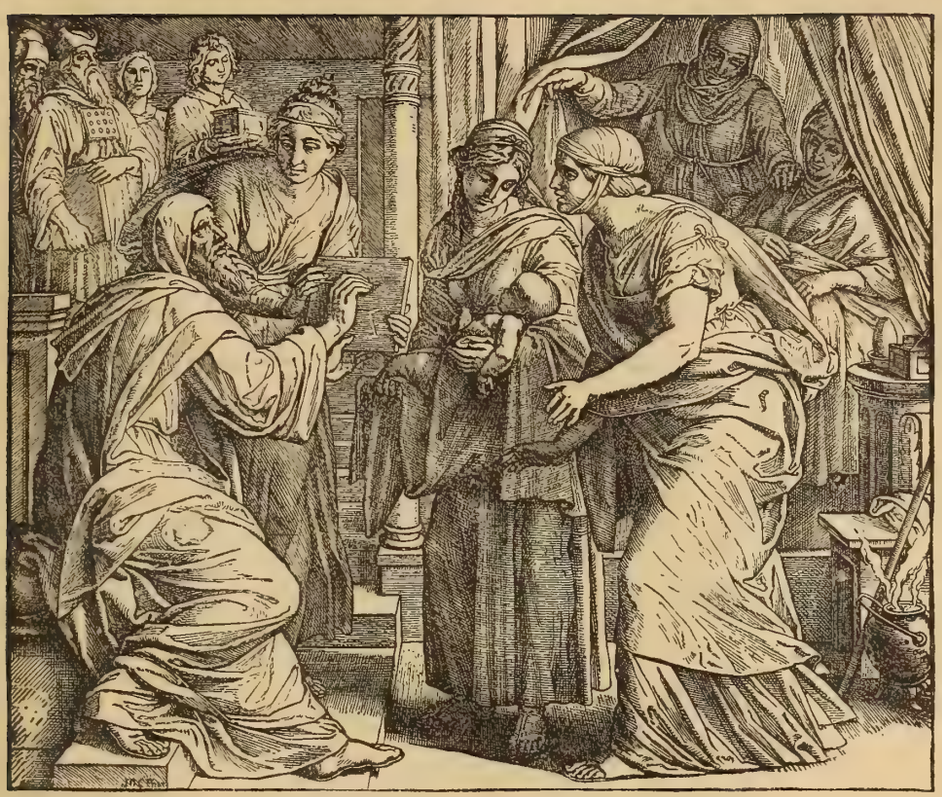
XV. 2 For "that come" read "that come off"

XVI. 9 For "the God" read "God"

16 "Har-Magedon" add marg. Or *Ar-Magedon*

XIX. 15 For "of Almighty God" read "of God, the Almighty"

XXII. 3 For "do him service" read "serve him"



THE BIRTH OF ST. JOHN.
Luke i. v. 62–64.



THE ANGEL ANNOUNCES THE BIRTH OF CHRIST.
Luke ii. v. 10, 11.



THE BIRTH OF CHRIST.
Luke ii. v. 10–12.



THE FLIGHT INTO EGYPT.
Matt. ii v. 14, 15.



CHRIST TEACHES IN THE TEMPLE.
Luke ii. v. 46, 47.



CHRIST TEACHES NICODEMUS.
John iii. v. 2, 3.



SENDING FORTH THE TWELVE APOSTLES.
Matt. x. v. 5–7.



CHRIST FEEDING THE FIVE THOUSAND.
John vi. v. 10, 11.



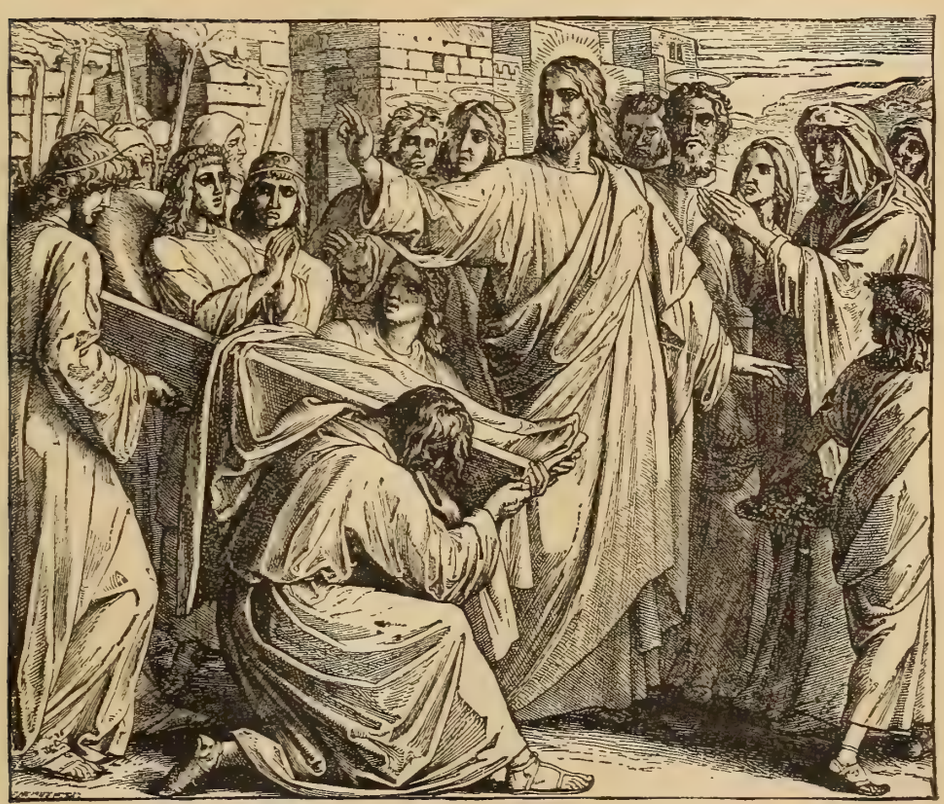
"SUFFER LITTLE CHILDREN TO COME UNTO ME."
Mark x. v. 14.



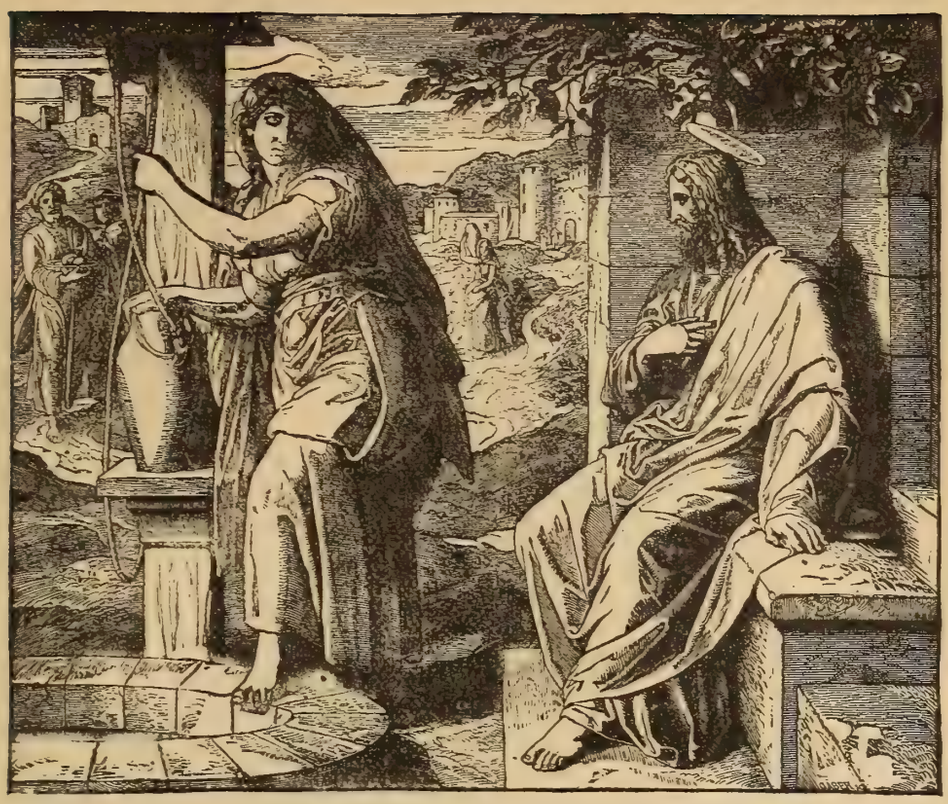
THE GOOD SAMARITAN.
Luke x. v. 33, 34.



CHRIST RAISES THE DAUGHTER OF JAIRUS.
Mark v. v. 41, 42.



CHRIST RAISES THE WIDOW'S SON.
Luke vii. v. 14, 15.



JESUS AND THE WOMAN OF SAMARIA.
John iv. v. 25, 26.



JESUS DRIVES OUT THE MONEY-CHANGERS.
John ii. v. 15, 16.



JESUS SUPPORTS THE SINKING PETER.
Matt. xv. v. 30, 31.



THE RETURN OF THE PRODIGAL SON.
Luke xv. v. 22.



CHRIST'S ENTRY INTO JERUSALEM.
Matt. xxi. v. 8, 9.



MARY MAGDALENE ANOINTS THE HEAD OF CHRIST.
Matt. xxvi. v. 10–12.



THE BURIAL OF CHRIST.
John xix. v. 41, 42.



THE RESURRECTION.
Matt. xxviii. v. 2-4.



CHRIST WASHES HIS DISCIPLES' FEET.
John xxiii. v. 2-5.



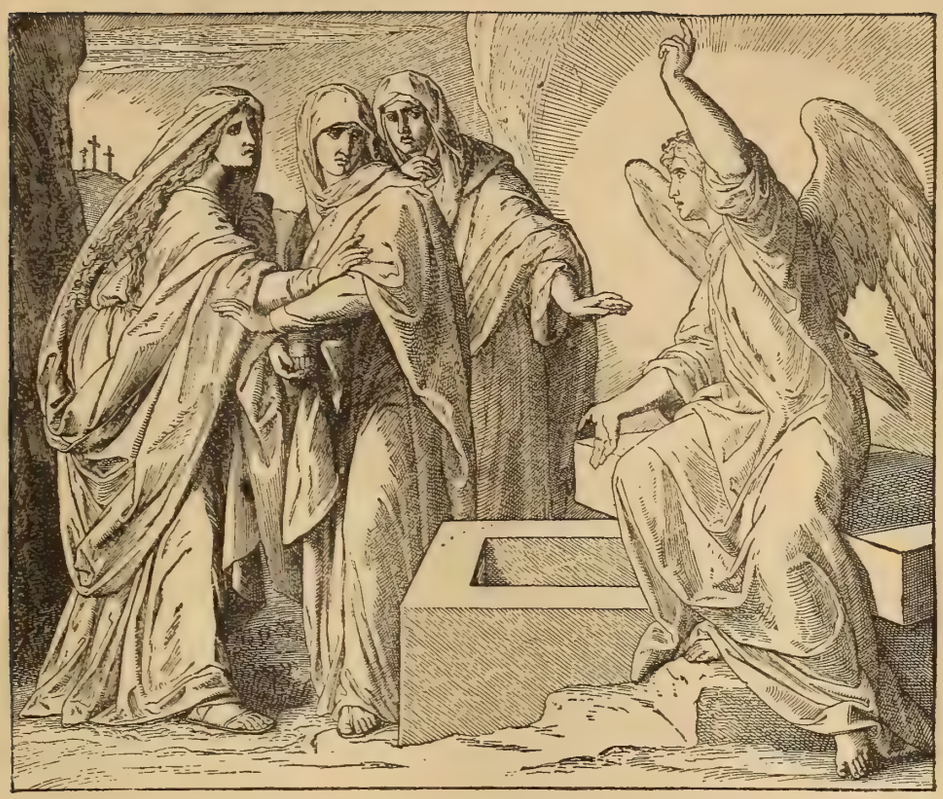
THE END OF JUDAS ISCARIOT
Matt. xxvii. v. 3-5.



CHRIST FALLS UNDER THE CROSS.
Luke xxiii. v. 27, 28.



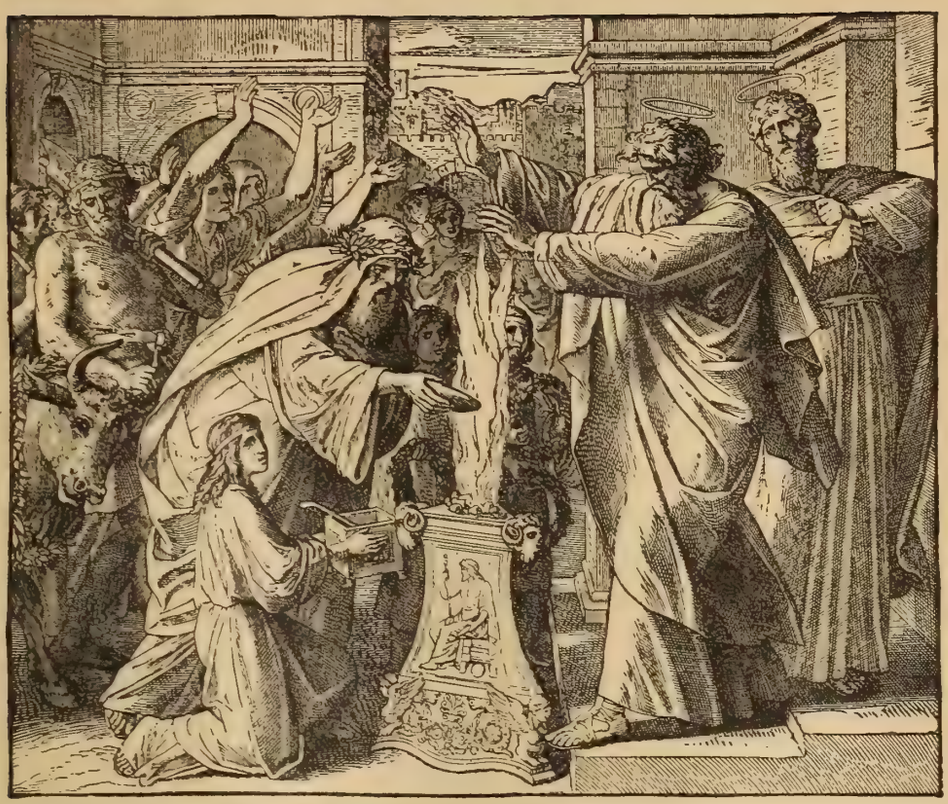
THE CRUCIFIXION.
John xix. v. 30.



THE WOMEN AT THE TOMB OF CHRIST.
Mark xvi. v. 5, 6.



THE ASCENSION.
Luke xxiv. v. 50, 51.



PAUL AND BARNABAS AT LYSTRA.
Acts xiv. v. 14, 15.



PAUL TAKING LEAVE OF THE ELDERS.
Acts xx. v. 37, 38.



OPENING OF THE SEVENTH SEAL.
Rev. viii. v. 1-6.



THE NEW JERUSALEM.
Rev. xxi. v. 1, 2.

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